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CHRISTIAN CHARITY: NOW AND ALWAYS.

The Fathers of the Church and Almsgiving.

WHILE everyone shares in the distress forced upon the nation by unemployment, and at a time when our relief agencies find their resources taxed to the utmost in their attempt to meet the present emergency, it may be well not to overlook the tremendous educational value of this experience. Nothing could do more to restore the recognition of the social obligations of wealth and to awaken the recognition of the claims of the weaker classes upon society for an opportunity to live normal lives than the colossal problems that now confront us. It seems worth while then to bring to attention some of the spiritual principles that govern society and the historical doctrine of the Church concerning Christian charity. The present article is offered as an attempt to bring to attention the fundamental teaching of the Fathers of the Church in respect of almsgiving.

In gathering the opinions of the various Fathers no special effort is made to obtain the teachings of any one Father in preference to another. The few quotations given are picked for the simple reason that they are outstanding examples of the common mind of the Fathers. The greater number of these are taken from St. Basil, St. John Chrysostom, and St. Ambrose. They are representative in their teaching of the general opinion of the Fathers on this subject. Their words have a special value because they were uttered at a time when riches and poverty, with the concomitant alleviating power of

alms, were a much discussed problem in the Church. Other Fathers, however, are also referred to, especially those of the first centuries. This is done for the purpose of showing that the teachings of the Church in regard to charity, especially in reference to almsgiving, is not the work of only a few of the later Fathers, among whom St. Augustine is outstanding.

Wealth and the Rich.

I. *Riches in themselves are neither good nor bad.*

The pith of the Fathers' teachings regarding wealth is contained in the words of St. John: "He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him: how doth the charity of God abide in him? My little children, let us not love in word, nor in tongue, but in deed and truth."[1] The Fathers put into practice the Christian principle of the equality of all men before God. It seems that on this account some are ready to conclude that a number of the Fathers were communists. A conclusion of this kind is unwarranted. This paper, however, will not enter into any refutation of that opinion. It will rather present only the positive teachings of the Fathers. These will offer sufficient evidence to overthrow such opinions.

The Fathers in general agree that riches are neither good nor bad. Clement of Alexandria devoted a commentary, *Quis Dives Salvetur,* based on Mark 10:17-31, to the discussion of the rich man's salvation. In it he states that the rich need not despair of their salvation. Riches in themselves are neither a good nor an evil. They are only a means to an end; and as such they can bring great good or great evil to their owner. "Riches are nothing bad," says St. Chrysostom in one of his many homilies, "but not to give of them to the poor, or to use them badly, this is a sin. God made nothing bad, only good things; therefore riches also are good."[2]

St. Basil in a commentary on the Psalms says that riches become good through proper use; but through money no one becomes just. He, like St. Chrysostom, did much for the poor of his day. These two saints lived at a time when luxury was indulged in by a small part of society, while the greater

[1] I John 3:17-18.
[2] Hom. 13, 5.

number were suffering severe want. Some were even on the point of starvation due to the famines which took place during those years. It was to help the starving and suffering people that these two men thundered against the abuse of wealth. They spoke many bitter and harsh words to the rich in order to move them to do acts of charity. This strong language leads some to accuse these Fathers of communism.[3]

Not only do the Fathers not condemn riches, but they even respect those rich who live a God-fearing life. We find, for example, that St. Jerome corresponded with Salvina, a wealthy person. In his letter to her he states that possessions are no harm to the rich if they use them well. St. Augustine, writing to Proba, a wealthy Roman woman, sets her mind at ease by stating that riches themselves do not make a man good, but if a man *is* good, he will by putting his wealth to proper use also make it good.

Even in the earliest ages of the Church's history wealth was considered to be something necessary. This can be seen from the Shepherd of Hermas, who compares the rich to an elm tree and the poor to a grape vine. The grape vine bears fruit, but the elm does not; yet the vine needs the support of the strong elm.

II. *No one has absolute control over his possessions.*

The Fathers are of one mind in regard to the control that the individual has over his wealth and the purpose for which riches are given to him. St. Jerome in some of his letters states that possessions are entrusted to the rich as to a steward. He also makes it clear, however, that no one is obliged to give away all of his possessions. Clement of Alexandria says that, after all, the wicked man is not the possessor of his wealth; for instead of being the master he becomes the slave of his riches. This thought is very forcefully expressed by St. Chrysostom in one of his homilies: "The covetous man is a keeper, not a master of wealth; a slave, not a lord. For he

[3] That the charge against these and other Fathers is unfounded may be seen from their own words: St. Basil, *Hom. in illud Lucae,* c7; St. Chrysostom, *De Statuis,* Hom. 2, c5; St. Ambrose, *De Officiis Ministrorum,* c30; St. Jerome, Ep. 66. For more information on this subject see: Wilh. Liese, *Geschichte der Caritas,* Band I (Freiburg, 1922); Geo. Ratzinger, *Geschichte der Kirchlichen Armenphlege,* 2d ed. (St. Louis, 1884); John A. Ryan, *The Alleged Socialism of the Church Fathers* (St. Louis, 1913).

would sooner give one a portion of his flesh than his buried gold. . . For what he can neither determine to bestow upon others, nor to distribute to the needy, how can he possibly account his own? How does he hold possession of those things of which he has neither the free use nor enjoyment?" [4]

The Fathers state clearly that man has received riches from God to aid his neighbor. Yet there are some who will not help the needy. They wish to hoard their gold. St. Basil in his sermons on almsgiving says that the surest way to remain rich is to give to the indigent; for expensive clothes and rich banquets have little value: soon they are no more; but distributed riches remain. "If you wish to keep them [riches], you shall lose them. Dispersae enim secundum Domini monitum divitiae solent permanere, clausae autem alienari. Si custodies, non habebis; si dispergas, non amittes." [5]

Since everything comes from God and really belongs to Him, man should not be covetous. He should rather willingly help his suffering neighbor. This, in short, is the consensus of the Fathers. Riches were not made a universal possession, like air and water, in order that man might have an opportunity to show his love to his fellow men. It is not left to the individual rich man to decide whether or not he will help the poor. He is commanded to do so. It is his duty to aid; and as St. Cyprian informs us in one of his moral treatises, he is bound under pain of sin to do so. The Shepherd of Hermas says that he who does not help his neighbor in extreme necessity, commits a grevious sin. Every man, therefore, who possesses riches should do all in his power to relieve the sufferings of the poor and the sick. The Fathers tell us that if he is liberal, he deserves love and honor; but if he is not, he deserves pity rather than jealousy, because he has only more opportunities for committing sin.

III. *Graces and virtues are the only permanent possessions.*

True riches, as Clement of Alexandria informs us in his *Paedagogus,* are virtues. The man who lives an exemplary life is rich, for he lives wisely and uses the goods of this world in the right manner. Everything is given to man for his use,

[4] *De Statuis,* Hom. 2, c5.
[5] *Sermo 4 de Elee.,* cl.

not for misuse. After all, true wealth is poverty in desires. Lactantius in his great apologetical work, *Divinae Institutiones,* expresses this thought very succinctly: "Rich are not they that own property, but they that use their possessions for works of righteousness." [6]

It is by no means money which decides the true worth of a man; the purity of his soul is the real standard of his value. St. Jerome in one of his letters writes that truly rich is he who is poor with Christ, i.e. he who is not bound to his goods, but sincerely follows Christ. The words of St. Augustine in his *De Civitate Dei* express this idea very forcefully: "We consider rich the wise, the just, and the good who have little or no money; for they possess greater wealth in their virtues . . . Poor, however, we call the stingy . . . no matter how much money they have, still they never have enough." [7]

Poverty and the Poor.

I. *Poverty in itself is neither good nor bad.*

Poverty held many attractions for the Fathers, and, on the whole, they loved poverty and the poor. They were not ashamed to associate with the weak and lowly and to defend them against the avaricious. Despite all this love for poverty, they point out that poverty, like riches, is in itself neither good nor bad. St. Ambrose in contrasting poverty to riches says that not all poverty is holy, nor all riches bad.

St. Basil in one of his commentaries on the Psalms remarks that riches have harmed some and poverty has benefited others, but that this is no reason why a person should strive inordinately to gain the one and avoid the other. In one of his sermons he says that for this reason the poor man in himself is not to be called blessed, but rather he who has chosen poverty for the sake of the Lord. To appear poor is no disgrace, but to bear poverty ignominiously is. He also shows that it often happens that some are poor only in appearances, but according to their desires they are insatiably rich. In order to be really poor a man must be so in his heart. In this way a poor man who is satisfied and who has no desires for wealth becomes rich; whereas a rich man who is not satisfied and who is seeking still more possessions is poor. Minucius

[6] 5, 16. [7] 7, 12.

Felix in his *Octavus* also makes this clear: "He rather is poor, who, although he has much, desires more." [8]

All of the Fathers agree that the poor man, like the rich man, must live a good and upright life. Poverty will not save his soul if he does not avoid sin. They, however, do not hesitate to say that if he lives a life of voluntary poverty in the right spirit, he is rich in graces before God.

II. *The poor should be an object of Christian charity.*

It is the poor who should be the primary object of Christian charity. The Epistle of Barnabas advises those who are able, to help those who are in need. If Christians keep the supernatural gifts in common, then certainly should they also share the transitory things of this world. The rich, therefore, should make use of the opportunities of doing good; and the poor should not desire the possessions of their neighbor.

Sometimes it even happens that the poor are put to scorn by those who are in position to help them. St. Ambrose and St. Chrysostom clearly point out that this should not be done. Should, however, a poor person feel that he has been insulted, let him rejoice; for through this he becomes more like Christ. With Peter he should feel glad that he has neither gold nor silver. Undoubtedly, in the days of the Fathers some of the lowest of the poor were found among the slaves. Even these were not to be despised. St. Ignatius of Antioch states this expressly in his letter to St. Polycarp. He also has a word of advice for the slaves. He tells them that they should not imagine that they ought to be freed, but that they should work in Christian patience and diligence. In the Epistle of Barnabas we read that slaves should be treated kindly; for our Lord is also their Lord.

St. Ambrose in his *De Officiis* states that the poor represent Christ in a very special manner and that this is the main reason why every Christian should love and aid them. Since all men are brothers and subject to the same Lord, St. Basil says in one of his sermons on almsgiving, it is but reasonable that those who are able should aid their distressed brethren. St. Cyprian in his treatise on almsgiving points out that all who are really poor are deserving of this aid. No one truly in

[8] c36.

need may be excluded, not even a person of a different race or different religion. St. Gregory I in his *Moralia* adds another thought, found also in the *Apostolic Constitutions*, when he says that even strangers who are truly poor are deserving of aid if for no other reason than because they are human beings.

It must be noted that at all times the Fathers insist upon helping the worthy poor. However, even the wicked poor are human beings, and as such they should be given alms; but only in so far as is necessary to life. Alms should not be given to the extent of encouraging them in their vices or faults. The Fathers place very great emphasis upon the careful giving of alms. They warn again and again against the giving of alms to habitual beggars and others who might be encouraged to lead a slothful or lazy life on account of receiving alms. If the Church's practice in regard to almsgiving has lead to beggary, as some maintain, it certainly was not due to the teachings of the Fathers, but rather because the teachings of the Church as expressed by the Fathers were not obeyed. The Fathers are very clear on this point. For example, St. Jerome says in one of his letters that alms should be given with care so that the "thing which should be given to the poor come not into the hands of the unworthy". St. Gregory, St. Ambrose, and Clement of Alexandria voice the same opinion in saying that alms should be given to the poor known to be worthy.

In the days of the Fathers there were some people who made begging their occupation; and it was for this reason that St. Basil writes in one of his letters that experience is necessary to distinguish the truly poor man from the avaricious beggar. Hence he advises people not to give blindly. If possible, they should give their alms to those whose office it is to take care of the poor: ". . . qui errabundo omni tribuit, projicit cani, molesto quidem ob impudentiam, sed non miserando ob indigentiam."[9] This, indeed, is strong language; and it shows in a very forceful manner the stand of the Fathers.

Even though the Fathers warn the giver to be careful, they advise him not to be overcareful; for then many worthy poor might suffer. In order to make the giver feel more secure,

[9] Ep. 150, c3.

they make the one receiving alms answerable to God, and they warn him not to take them without need. As early as the second century the *Didaché* warns against this: "The alms shall sweat in your hand until you know to whom you shall give them." [10] In other words, such alms shall be for the receiver a cause of anxiety. Practically the same thought is expressed by St. Augustine and by St. Gregory I. These statements show that such person has no right to the alms and that he is obliged to pass them on to a person who is worthy of them and truly in need.

In order to avoid as many abuses as possible, the Fathers inculcated the duty of bishops to direct the division of alms. The bishops on account of their position are better fitted to decide where to help and where not to help than others who have little or no experience in dealing with men. Even the bishops and those appointed by them must be careful that the alms from the poor are not given to the richer: "Where the receiver is richer than the giver, it would be a kind of sacrilege to distribute the possessions of the poor." [11]

III. *The poor also can perform acts of charity.*

The poor man should not feel that he is excluded from the performance of acts of charity which have the value of alms. It is not only the rich man or he having great possessions who can perform acts of love for his neighbor, but even the poorest individual can do just as much, and even more than the richest man. St. Augustine in a commentary on the Psalms maintains that goodwill decides the value of our deeds. He states that even the most miserable beggars can help one another, and at times even the rich are poor in certain things which the beggar can give them. The interior love has far greater value than exterior gifts; and this love is manifested whenever any one does a work of mercy for his neighbor. Such works are alms in the true sense of the word.

The work done for the poor by our own hands has, after all, the greatest value. St. Jerome says that it is better than the mere giving of alms. He admonishes his friends and hearers to indulge in doing corporal works of mercy—to visit the sick, feed the hungry, and give shelter to the homeless. These

[10] 1, 5.

[11] St. Jerome, Ep. 56.

are all activities which the poor can share equally with the rich; and in order to understand better the great value which St. Jerome attached to them, it is only necessary to recall the praise which he bestowed upon Fabiola. She was a rich woman who had given all her possessions to the poor and then spent her time in personally visiting the indigent and the sick. St. Jerome praised her for having given away her wealth, but at the same time he makes it very clear that her personal interest in visiting the sick and the afflicted merits the greater praise.

The Motives of Almsgiving.

I. *Love of one's neighbor for God's sake.*

Sacred Scriptures point out clearly various motives which should impel man to give alms. Almsgiving renders God a debtor to the giver; it makes the donor like unto God Himself; it brings God's blessings; it adds a special efficacy to prayer; it tends to appease Divine wrath; it liberates from sin and its punishment; and, finally, it paves the way for the gift of faith. The teachings of the Fathers regarding the motives of almsgiving are all based upon these and other teachings found in the Bible. Yet, there are some who say that the teachings of the Fathers are the result of a misinterpretation of the Scriptures. Others maintain that the religious motives as taught by the Church and the Fathers are inferior to motives springing from pure love of humanity, which they call philanthropy or humanitarianism.

A religious motive, as can readily be seen, is by far superior to any motive rising from a purely disinterested love or feeling of philanthropy. It is a fact of common experience that men do nothing without a motive; and if this motive is a religious one, the entire act becomes permeated by it and sublimated. Hence it is that a Christian is not satisfied with merely impulsive feeling or stir of pity. Human emotions are very fickle; and if motives are not built upon firmer ground, they do not accomplish the desired effects.

The primary reason why we should love and aid our neighbor is because he is a child of God and our brother in Christ. He is a sharer of our common human nature and is destined, even as we, for heaven. Hence we are told that we should

love even the sinner and aid him if he be in need. This love should be the universal bond which unites all men. St. Cyprian very aptly expresses this: "Charitas fraternitatis vinculum est, fundamentum pacis, tenacitas ac firmitas unitatis, quae et spe et fide major est, quae et opera et martyria praecedit, quae nobiscum semper aeterna apud Deum in regnis coelestibus permanebit." [12] This statement, that love must precede faith, is not an isolated one. Many of the other Fathers say the same thing. In speaking about this love of neighbor St. Polycarp, a disciple of the Apostle whom the Master loved dearly, says that love comes before faith and hope; and that all should serve one another in the love of the Lord despising no one. St. Ambrose states in several of his moral and ascetical works that it is not only necessary that this love exist among the followers of Christ, but also that alms should be accompanied by love.

The love of neighbor should always play an active part in the actions of every Christian. Even when he fasts, he should have the poor in mind. The Shepherd of Hermas says that the money which is saved should be given "to the widows and orphans that they may pray for you".[13] St. Chrysostom in one of his homilies and St. Cyprian in his treatise on alms-giving state that he who gives alms accompanied by the proper gift of love becomes a true child of God and an imitator of the heavenly Father.

II. *The fear of God.*

If the primary motive of all charity, the love of God and neighbor, does not impel man to give alms, then the fear of God should: "Initium sapientiae est timor Domini"; and "Beatus vir, qui timet Dominum." [14] This fear of God does not mean a slavish fear, but rather a childlike and reverential awe. Through it charity becomes more humble and tender, and it causes man to recognize that, after all, he is a mortal equal to the object of his charity in his dependence upon God.

The Christian who is not moved by love should not hesitate to obey the command to give. The giving of alms is so necessary for salvation that St. Chrysostom exclaims: "Who

[12] *Liber de Bono Patientiae*, c15.

[13] *Similitudo 5*, 3.

[14] Ps. 110:10; and Ps. 111:1.

will be able without this to obtain pardon!" [15] The Shepherd of Hermas states that those who can must give alms: "Give heed, therefore, ye who glory in your wealth, lest those who are needy should groan, and their groans should ascend to the Lord, and ye be shut out with all your goods beyond the gate of the tower." [16] Every man is expected to heed this command. On the day of Judgment Christ will demand each one to give an account of the deeds he has done; and if he did not perform acts of charity toward his neighbor, he will have to answer for it. The Fathers often remind us of the severe judgment which will be pronounced against him who refuses to help those really in need, because in refusing these Christ Himself was refused.

The duty of giving alms comes before that of building beautiful churches and donating other things which might add to the splendor of divine worship. St. Jerome in one of his letters advises: "The true temple of Christ is the soul of the faithful—to her offer your gifts, in her recognize Christ. What good is it if the walls of churches sparkle with diamonds and Christ in the poor is suffering hunger?" [17] St. Chrysostom insists that toward these poor every Christian has a duty which he cannot escape by using his money to buy sacred vessels or ornaments for the Church. It often happens, however, that man will not heed a plain command; he desires to know why he is ordered to do or not to do a certain thing. Even though the Fathers threatened the punishment of God for the omission of almsgiving, there were people who disregarded the admonition. These were told to remember the punishment which is due for their sins. Through sin suffering came to mankind; and sin still makes man an enemy of God. The sinner knows, or at least should know, that he has offended his Creator and that for this he deserves punishment. The Fathers in general tell the sinner how he may turn aside Divine wrath and receive forgiveness of his sins by giving alms in the right spirit.

St. Polycarp states that alms have the power to free from "eternal death". This doctrine is often questioned and even condemned by those who maintain that it resulted from an overemphasis placed upon the efficacy of alms by the later

[15] *Matt. Hom.* 78, c6.
[16] Lib. 1, c9.
[17] Ep. 58, c7.

Fathers. This, however, is not the case; for another Father of the first century, St. Clement of Rome writes that alms are as good as penance for sins; fasting is better than prayer; but more than both are alms. From the teachings of these Fathers and others of the early centuries we can safely conclude that the efficacy of alms to expiate sins was taught in general by the Fathers, and that this is not at all a doctrine peculiar to St. Augustine, as some maintain.

Even though alms are a means for the forgiveness of sins, they are in no way whatsoever a license to commit sins in the future, as some might like to think. St. Gregory I and St. Augustine are very clear on this point. Both state emphatically that sin must be avoided, and any one that continues to live in sin will lose his soul, even though he gives alms.

III. *Hope for a supernatural reward.*

The third main motive which should prompt the Christian to perform acts of charity is that of a supernatural reward. This motive has received much criticism and is often condemned as selfish by the modern apostles of humanitarianism. The Fathers, however, show that love for self is fully compatible with love for others. When they teach that man will receive a reward for giving alms, they teach nothing new. Scripture itself states that the smallest kind deed shall not pass without recompense. Do we not read that even he who gives a cup of cold water in the right spirit shall receive his reward?

It is but natural that God should reward him who gives alms; for we are told that alms given in the right spirit are given to God Himself. St. Basil says: "Et quidem quisquis calamitoso dat, dedit Domino, et ab eo mercedem accipiet." [18] It must be remembered that the Fathers do not teach that for everything given to the poor a reward will be received. The gift must be given in the right spirit and it must possess certain qualities of which more will be said later. Since, then, alms given in the right spirit are really gifts to God, the Creator becomes a debtor to him that gives. Clement of Alexandria says that this is fortunate for man, because with the transitory things of this world he can provide for himself eternal possessions; and St. Chrysostom states that these eternal

[18] Ep. 150, c3.

possessions are not sterile, but that they are deposits placed in the hands of Christ where they will draw great interest.

Men often give a life's effort to win a transitory abode, but forget that they need also an eternal home. St. Cyprian points out that this eternal home can be procured through the giving of alms. In regard to this St. Ambrose makes a very striking statement: ". . . vende potius aurum, et eme salutem; vende lapidem et eme regnum Dei; vende agrum et redime tibi vitam aeternam." [19] The Fathers show that the most beautiful mansion here upon earth has no value to him who is called to eternity. When a man dies, he can take none of his material treasures along with him; he must leave all behind. One thing, however, will accompany him—his good works.

The reward for the giving of alms is not entirely a supernatural one. Even in this world many good effects are enjoyed. Men who have given themselves in a self-sacrificing manner to works of charity know from experience what peace of mind and happiness come to them. Besides making friends here, such a person, as St. Ambrose writes in one of his moral treatises, has earned the friendship of the saints in heaven. This certainly is a great added advantage for the wayfarer on his perilous journey to heaven. The Shepherd of Hermas reminds those who have received alms to pray for their benefactors. These prayers of the afflicted certainly will help to make secure the blessings assured by the Fathers to those who do the will of God.

The Qualities of Almsgiving.

In discussing the various qualities of almsgiving, some of the things already indicated will again be considered, from a different angle. Thus far we considered *who* should give alms, *to whom* alms should be given, and *why* alms should be given. Here we shall consider *how* alms should be given, or, in other words, what qualities almsgiving must possess.

I. *Discretion.*

The Fathers are often accused of encouraging indiscriminate almsgiving. Only misunderstanding of the times and misinterpretation of their words can lead to such a conclusion. It

[19] *De Nabute Jezraelita*, lib. 1, c. 14, 58.

is true that the Fathers often quoted the passage, "Give to every one that asketh thee," found in both Matthew and Luke;[20] and that they also used very strong language to move their hearers to charity. If one considers the condition of society at that time and man's natural love for his possessions, it will readily become clear why persuasive language had to have more than a little fire. Once having moved the people to be willing to part with their goods, the Fathers put great stress upon the various qualities necessary to almsgiving; and among these qualities we find discretion.

It has always been the teaching of the Church that prudence should be exercised in the giving of alms. The basis for this is found in Scripture, which states that the one unwilling to work should not expect to be fed. To show further that it has always been the aim of the Church to be discreet in almsgiving, it is only necessary to point to her well-organized system adopted even in apostolic times for the care of the poor. That there have been abuses, it were folly to deny; but to say that because the Church merely tolerated an abuse she adopted it, would be extreme.

Many of the Fathers repeatedly state that alms should be given with discretion in order that beggary might not be encouraged. It is however, not only the habitual beggar who should not be helped, but also those to whom alms might be an encouragement in vice.[21] For this reason the Apostolic Constitutions command that alms should not be given to the malicious, the intemperate, or the lazy, lest a premium be set upon vice. St. Basil in one of his sermons on almsgiving states that the wicked should not be given anything which in any way might encourage them in their bad habits.

The Fathers state clearly that alms given without discrimination lose all supernatural value. Clement of Alexander in commenting on the Gospel of Matthew says: "Alms are to be given, but with judgment, and to the deserving, that we may obtain a recompense from the Most High."[22] St. Basil says

[20] Matt. 5:42; Luke 6:30.

[21] Some of the Fathers who warn against indiscriminate giving: Ambrose, *De Off.*, lib. 2, c16, 77; *ibid.*, c21, 109, 110; Basil, *Sermo 4 de Elee.*, c6; Ep. 150, c3; Chrysostom, *Hom. 1 in Phil.*, i, 7; Clement of Alexander, *Nicetae Catena in Matt.*, v, 42; Gregory I, *Reg. Past.*, iii, 20; *Ep. 34, ad Paschasium;* Jerome, Ep. 58, c7; Ep. 108, c16; Apostolic Constitutions, ii, 63.

[22] *Nic. Cat. in Matt.*, v, 42.

that alms given indiscriminately to idle beggars are as it were thrown to the dogs. St. Jerome says practically the same thing, and both he and St. Gregory I warn the bishops to be careful in the distribution of the alms entrusted to them.

When the Fathers advise the giver to be discreet, they in no way mean that he should be overconcerned and not give until he has removed every doubt from his mind regarding a certain poor man's right to receive alms. They know that sometimes it is very difficult to be certain, and for this reason they say that it is better to give than perchance to turn down a worthy poor man. This stand is very reasonable; for it must be remembered that the Fathers made the poor responsible before God for the alms received.[23] Clement of Alexander makes a very firm statement: "Woe to those who have and who take under false pretenses, or who are able to help themselves and desire to take from others. Truly, he who has, and besides takes out of false pretenses or out of laziness, shall be condemned."[24] Hence the receiver is bound in conscience to be really in need before he dare accept alms. This is a very effective way of meeting a problem of this kind when men in general believe in an omnipotent and omniscient God.

Even with all these precautions abuses did creep in, and it happened that well-disposed and charitably-inclined people were deceived. In order to avoid as much of this deception as possible, St. Ambrose advises that one should look first to his own blood relatives, and then to such as are known better or condition one can therefore more readily ascertain.

II. *Promptness and cheerfulness.*

Alms should at all times be given promptly; and where there is need, alms should flow freely. St. Ambrose and Clement of Alexander state that one should not even wait to be solicited, but seek out those who are to be helped and minister unto them in a cheerful manner, because the Lord loves a cheerful giver. The one who becomes sad because he must part with his money when he gives alms is not pleasing to God. In saying that alms should be given gladly and promptly, the

[23] The poor must answer for alms taken: Clement of Alexander, *Nic. Cat. in Matt.*, v, 42; *Didaché*, i, 5-6; *ibid.*, xii, 4; Shepherd of Hermas, on 2d Com., c5; Gregory I, *Reg. Past.*, iii, 20.

[24] *Nic. Cat. in Matt.*, v, 42.

Fathers do not mean that prudence should not be exercised. St. Basil, for example, saw many abuse the alms which they had received from openhanded givers. For this reason he warns the guilty that the alms are for them not a blessing but a harm, and he admonishes the cheerful giver to let prudence ever be his guiding principle.

III. *Humility and secrecy.*

Humility naturally leads to the giving of alms, because the truly humble man will readily understand his relation and duty toward his fellow men; and once understanding this relation and duty, he will give alms in all humility. The giving of alms in a humble spirit is very necessary, as St. Chrysostom states in one of his homilies, because without this humility God will not look with favor upon an otherwise good work.

If a man has attained true humility, it naturally follows that he will give alms as secretly as possible. He does not wish to let the world know of his good deeds; and he is willing to heed the Fathers, who warn against the giving of alms in the spirit of pride and vainglory. Alms of this kind are profitless. They have not even the value of a few kind words spoken in a sincere spirit of love. St. Chrysostom in one of his homilies on the Gospel of St. Matthew says that those who do not give in secret, cover with the mask of mercy " the spirit of cruelty and inhumanity ". Since alms are not given for the purpose of impressing others, it is not necessary that any one know about the good deed.

IV. *Justice and mercy.*

Every one who is able must help his brother in need. Justice demands that each one do what is in his power to relieve the wants of his fellow man. The Fathers insist very firmly upon this point. St. Basil in a few instances does not hesitate to call him who refuses to give aid to the needy a thief. Other Fathers are not quite so outspoken, but their words mean practically the same thing. St. Gregory I, for example, says: " When we give necessaries to the needy, we do not bestow upon them our goods; we return to them their own; we pay a debt of justice rather than of mercy." [25] This teaching may sound stern; but it must be remembered, as stated in discussing

[25] *Reg. Past.*, iii, c21, adm. 22.

wealth, that no one is the absolute master of his possessions. The Fathers in full agreement with the Scriptures maintain that the rich man is only a steward, who is responsible to God for the administration of his trust.

To aid the poor is demanded by justice, and the one who deals with the poor must act justly. St. Gregory I says that no one may take that which belongs to one man and give it to another, even though this other man be poor. A man who through covetousness takes from his fellow men more than he has a right to demand has an income which is not entirely honest; and he should not try to soothe his conscience by thinking that the giving of alms will offset his wicked methods of acquiring wealth: "It is better to leave men to pine with hunger, than to feed them from these sources,"[26] says St. Chrysostom.

Both justice and mercy demand that those really in want should receive alms in proportion to their needs. St. Ambrose reminds the one who is distributing alms that he should not look for the poor that cry the loudest, but rather for those that are hidden—the sick and those in prison. St. Basil adds his voice to that of the great Bishop of Milan in calling our attention to the fact that mercy should at all times be the controlling factor; for as we expect mercy on the day of judgment from God, so also should we show mercy to our brethren; and this mercy should be shown especially to the worthy poor who patiently bear severe suffering.

V. *Abundance and disinterestedness.*

Every man who is able to help his suffering brother is bound in conscience to do so. St. Basil states in one of his homilies delivered during a famine that he who refuses to aid "will be condemned to the fire before other sinners".[27] The greater the needs of the poor, the greater becomes the duty to aid them. This is seen from the above statement made by St. Basil during a time of extreme want when many of the poor were starving.

Since the obligation of helping the poor is common to all, the question may rise: How much must one give to the poor? Some of the Fathers say that a man who does not give at least

[26] *Matt. Hom. 85.*

[27] *Hom. dicta in tem. fam. et sic.*, c7.

a tenth part of his honest income to charity is covetous. St. Jerome says that he who has more than he needs should divide this with the poor. No one, however, he adds, is obliged to do this. It is a counsel of perfection, and every one is free to divide his wealth or not to divide it. He states further that Ananias and Saphira were punished not because they did not give all but because they pretended that they had renounced all. The man following the counsel of perfection may even go so far as to give all of his possessions to the poor. St. Ambrose states that such a man is like to Christ and deserving of praise; but no one need do this. Even a minister of the Church is not to be criticized for having possessions; for then he will not become a burden to the Church. He should, however, give as freely as his condition will allow. Clement of Alexandria says that one who knows how to administer properly his stewardship should not desire to renounce it; for if no one were rich, it would be impossible to carry out the commands of the Lord.

Even though a person is not obliged to give all, nor to divide his possessions with the poor, still he must share at least some of his goods with them. There are certain things which one may not refuse them. St. Ambrose, for example, states that one may not refuse food to the poor. Even the wicked poor have a right to this; but in taking care of their needs great prudence is required. The gifts to those truly in need should be abundant, and no one should limit his alms to the smallest amount. Liberality to the poor, however, also has its measure, as St. Ambrose tells us. One should not give too much to one, but divide the gifts so that the greatest number of sufferers may be benefited. St. Jerome in one of his letters writes that one should not give the poor anything beyond food, clothing, and other clearly necessary things.

When giving alms, one must not look only to his own friends and relatives. It is true, as it was pointed out before, that these have the first claim upon our charity. St. Basil in a sermon on almsgiving reminds us that the stranger and the foreigner also should be remembered and be treated at least with hospitality. St. Ambrose calls our attention to one class of poor who are especially deserving of alms in an abundant measure. These are all persons who cannot through their

own labors earn enough to live. Among these we find the sickly, who should be supported more willingly than the healthy, and also those who have lost their wealth through no fault of their own.

Some may try to excuse themselves from the giving of alms by being overconcerned with their own interests and those of their children. It is true, as the Fathers also show, that a man has a duty toward his family; but St. Basil in his homily on riches maintains that this does not excuse any one from giving alms. A man that is overconcerned about his private welfare is really covetous, and St. Chrysostom warns against this saying that one should give alms free from covetousness. St. Basil remarks that all should remember that everything comes from God: No one brought anything into this world; every one was born naked, and naked he will return to the earth. In giving to the poor he only shares those things which he has received from God. If man is mindful of the reward attached to almsgiving, he will never fear that charity will make him poor; but should poverty come, such a man, even though he has no temporal wealth, would be rich because of the treasures which are stored up for him in heaven.

The teachings of the Fathers as set forth in this paper will serve to give some indication of their mind on the subject of almsgiving. Their opinions deserve serious consideration due to their exalted position as teachers of the Church. Of course, in a paper of this kind it is impossible to give to each Father the mention which he really deserves; but it is hoped that what is given will lead to a better appreciation of the Fathers and show in some way, at least, how they met in a very practical and definite manner a problem which has troubled every age. Even in our own day of enlightenment and progress we have not yet solved this problem. We still find the rich and the poor living side by side, members of the same great family of mankind. With profit to both rich and poor might we give some serious thought to the views of these great saints that have gone through life before us and pointed the way.

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DID WE LOSE HALF A MILLION CATHOLICS LAST YEAR?

ABOUT the middle of April, 1931, the newspapers throughout the country carried a brief dispatch sent out by the Associated Press, which ran substantially as follows: The Catholic population of the United States proper for the year 1930 was 20,091,593 according to the figures of *The Official Catholic Directory* for 1931 which were just released. This represents an increase of 13,391 over the Catholic population for 1929. The number of converts to Catholicism in the United States reported is 39,528, a gain of 1,296 over the figure reported last year.

Cursory perusal of this news item might give the reader the impression of genuine growth and the feeling of satisfaction that the Church was more than holding her own amid the general loosening of denominational ties and the growing indifference and skepticism toward dogmatic religion and authoritarianism in the spiritual life. Yet if one reflects for a moment upon the significance of the figures, one cannot fail to note that the gain of but 13,391 to our total Catholic population, in the face of the acquisition of 39,528 converts, means that the Church must have lost last year at least 26,137 born Catholics. That conclusion is evident from the figures in the item printed by practically every secular and Catholic newspaper in the country.

If one looks beyond the figures, however, and penetrates to the query—What has become of the hundreds of thousands who were born to the 20,078,202 Catholics—the population for 1929—during the past year?—one finds that the leakage of 26,137 born Catholics is but a tiny fraction of the real loss sustained by the Catholic Church during the past year. The general birth rate of the United States as computed from the figures reported by the U. S. government for the registration area during 1929 was 18.9 per 1000 population. The death rate for the registration area was 12.0 per 1000 during 1928—the last year for which official figures are available. This leaves an excess of births over deaths of 7.9 per 1000 population. A penetrating study of the Catholic birth rate in the United States, as reported by Dr. J. Elliot Ross in *The Commonweal*,[1] discloses that it is much higher than the general

[1] 10 June, 1931. See also July, p. 244, for comment.

birth rate, being 32.3 per 1000 population; whereas the Catholic death rate is 12.0, exactly the same as that for the general population. The facts discussed here are presented in Table I from the figures compiled by Dr. Ross.

TABLE I

SHOWING THE CATHOLIC BIRTH AND DEATH RATE AS COMPARED WITH THE GENERAL POPULATION IN THE UNITED STATES

Birth rate per 1000 population		Death rate per 1000 population		Excess of births over deaths per 1000 population	
Catholic	General	Catholic	General	Catholic	General
32.3	18.9	12.0	12.0	20.3	7.9

The figures for the Catholic birth and death rate are from *The Official Catholic Directory* for 1931, covering the year 1930. The figures for the general birth rate are for the year 1929, while those for the general death rate are for the year 1928—the latest years for which official figures are available.

HIGH CATHOLIC BIRTH RATE.

It is to be noted that the Catholic birth rate and death rate have been calculated from the figures reported by 84 dioceses —all the dioceses which transmitted the number of their baptisms, deaths, and populations to the 1931 Catholic Directory. The Catholic birth rate, computed on the basis of the number of infant baptisms, would be somewhat higher than for the general population, because of mixed marriages. In such cases a non-Catholic parent contributes to the occurrence of an infant baptism which is recorded as a Catholic birth, thus swelling unduly the birth rate of Catholics. This distortion is corrected by making allowance for the number of mixed marriages. In the 1931 Directory, the dioceses of Milwaukee, Des Moines, Fargo, Lafayette, Omaha, and St. Louis were the only ones which distinguished in their report between the marriages in which both parties were Catholic and those in which but one person was a Catholic. These figures show that about one out of every four marriages was a mixed marriage. Assuming this to represent the approximate ratio obtaining in the other dioceses of the country, it would mean that in one-fourth of the marriages from which Catholic children come,

allowance should be made for one of the parents being a non-Catholic. This would mean, according to Dr. Ross, a reduction in the Catholic birth rate to 31.0 per 1000 population.[2]

"But if," points out Dr. Ross, "we should reduce the Catholic birth rate by allowing for mixed marriages, we should also reduce the birth rate for the non-Catholic population below the figures for the total population, because the higher birth rate for Catholics has affected these figures. This would bring the birth rate for non-Catholics down to 16.2 or 16.5 according as we make an allowance for mixed marriages or not." A comparison of the Catholic birth rate after allowance has been made for mixed marriages, with the general birth rate after the influence of Catholics upon it had been eliminated is presented in Table II. It undoubtedly represents a much greater degree of accuracy, and therefore a more faithful reflexion of the Catholic and non-Catholic birth rate in the United States than Table I. The facts embodied in Table II are shown in graphic form in Chart I.

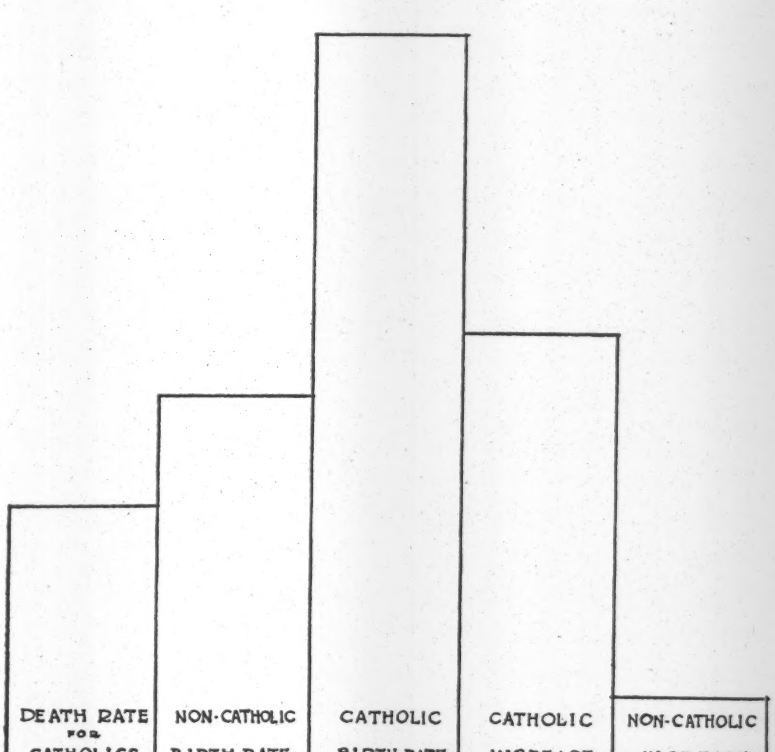
TABLE II

SHOWING THE BIRTH AND DEATH RATE FOR CATHOLICS AS COMPARED WITH THE NON-CATHOLIC POPULATION OF THE UNITED STATES

Birth rate per 1000 population		Death rate per 1000 population		Excess births over deaths per 1000 population	
Catholic (after allowance for mixed marriages)	Non-Catholic (after Catholic influence upon general birth rate is eliminated)	Catholic	Non-Catholic	Catholic	Non-Catholic
31.0	16.5	12.0	12.0	19.0	4.5

[2] The statistical method by which Dr. Ross reaches this result is as follows: In mixed marriages we are concerned with only one sex. We therefore halve the total Catholic population of 20,000,000 and get 10,000,000. Now as only women of child-bearing age have children, and as they constitute about one-third of the total number of women, we take one-third of 10,000,000 and get 3,333,333. Now since one out of four of these are non-Catholic, we take one-fourth of 3,333,333 and get 833,333. This number constitutes about 4% of the total Catholic population of 20,000,000. Reducing then the average Catholic birth rate correspondingly, we take 4% of 32.3, which is 1.3, and then subtracting 1.3 from 32.3 we secure a corrected average Catholic birth rate of 31.0 per 1000 population.

CHART I.



LOSING HALF A MILLION.

It is evident from Table II that by excess of births over deaths Catholics are increasing more than four and one-half times as rapidly as non-Catholics. These figures seem to leave no room for doubt that the Church's teaching on contraception has had a pronounced and unmistakable influence upon the Catholic birth rate in the United States. Probably few Catholic scholars would have dared to anticipate so marked a contrast in the Catholic and non-Catholic birth rates as these figures reveal for the first time. While they afford the Church grounds for gratification at this large measure of conformity

of her children in a matter in which there are unquestionably strong and persistent temptations to disobey, with the example of their non-Catholic neighbors surrounding them on every side, they raise other questions which are disquieting in the extreme.

On the basis of the birth and death rate for the 20,078,802 Catholics reported in the 1930 *Official Catholic Directory*, there was an excess of births over deaths of 407,587 last year. To this increase in the Catholic population should be added the 39,528 converts entering the Church during that year. This is a conservative estimate, as it makes no allowance for the number of converts received in those dioceses which gave no reports under this head. This total of 447,115 was further increased by Catholic immigration. The figures of the U. S. Department of Labor show a net gain by immigration last year of approximately 175,000. In recent years the immigration from Mexico has been particularly heavy. In 1924, there was reported a gain of 102,000 from that country alone. Latin American countries, which, along with Canada, do not come under the restrictive immigration quotas assigned to the European nations, have likewise contributed to our increase in population.

Dr. Ross, to whom the writer is indebted for the statistics assembled in the article thus far, puts 60,000 as a "very moderate estimate for Catholic immigration" last year. In view of the large immigration from Mexico and the Latin American countries, all dominantly Catholic, it would seem to the writer that we might figure an increase of at least 75,000 to our Catholic population through immigration last year and still be well within the margin of the actual facts. This addition to our previous total of 447,115 would indicate a total accession of 522,115 to our Catholic population during 1930. Yet *The Official Catholic Directory* reported a gain of only 13,391. *The chief significance of all these statistics is that, while gaining 39,528 converts last year, the Church lost over* half a million born Catholics. In other words, the number of defections has been so great that it has counterbalanced the annual increase by births and has kept us practically at a standstill. A careful analysis of these figures will show that there is no possible escape from that disquieting and painful conclusion.

Losses in Previous Years.

The conclusion which a careful study of the figures in *The Official Catholic Directory* and in the U. S. Census Bureau Reports forces upon us—that the Church has suffered annually appalling losses of born Catholics—recalls statements by discerning scholars of similar proportionate losses in the previous century. So careful a scholar as Bishop England is authority for the statement that the Church had sustained a loss of three and a quarter millions between 1786 and 1836. In 1864 the *Tablet* estimated a daily loss of half a thousand. Ten years later the *Irish World* figured that between the close of the Revolutionary War and 1870, the Church had lost eighteen million.[3] That these conclusions of our observing scholars of a previous generation may well have been within the margin of the actual facts would seem to be borne out by the enormous defections of born Catholics which the Church has been suffering in recent years—amounting to over half a million last year alone, as shown in the present study.

The returns show a falling off for many of the churches in the States last year. The total gain reported for the churches in 1930 was 88,350 as compared with 242,748 in 1929, and more than 1,000,000 in 1928.[4] Thus the Methodists, who in 1929 suffered the first loss in 100 years, reported the largest decrease for 1930, a total of 43,211. The Presbyterians lost 22,763 communicants, while the Disciples of Christ lost 18,567. The Baptists enjoy the distinction of achieving the largest gain, 74,706, with the Lutherans ranking second by an increase of 56,180. The Episcopal church had a gain of 16,532. The significant fact in all these statistics is the continued decline in the gain for all the churches—a drop of 154,398 for last year alone. If the birth and death rate for each of these denominations were computed as it has been for the Catholic population, it would probably be found that the reported decline represents but a small portion of the actual defection of born members in most of these denominations.

It is only since 1890 that religious statistics in the United States have become dependable. In 1890 and 1906 the official religious census published by the Government reduced the

[3] O'Gorman, *History of Roman Catholicism in the United States,* pp. 489 ff.
[4] *Literary Digest,* 9 May, 1931, p. 22.

reported Catholic membership by 15 per cent in order to secure the equivalent of Protestant "communicant" membership which ordinarily does not reckon children under thirteen years of age. In 1916, comparative estimates of the Census Bureau of the Government restored the reduction. The unwary religious statistician who does not note these differences

TABLE III

SHOWING THE CATHOLIC PER CENT OF THE GENERAL POPULATION FOR THE CHIEF SECTIONS OF THE UNITED STATES FROM 1890 TO 1926. (Moehlman.)

Section	Catholic per cent of total population			
	1890	1906	1916	1926
New England: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut	25.1	35.9	35.1	36.1
Middle Atlantic: New York, New Jersey, Pennsylvania	17.9	26.0	24.6	25.6
East North Central: Ohio, Indiana, Illinois, Michigan, Wisconsin	12.2	18.0	17.5	17.0
West North Central: Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska, Kansas	10.1	13.5	12.5	13.7
South Atlantic: Delaware, Maryland, District of Columbia, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida	2.2	3.5	3.4	3.3
East South Central: Kentucky, Tennessee, Alabama, Mississippi	2.4	3.6	2.8	2.9
West South Central: Arkansas, Louisiana, Oklahoma, Texas	7.8	12.7	9.6	10.5
Mountain: Montana, Idaho, Wyoming, Colorado, New Mexico, Arizona, Utah, Nevada	20.7	19.2	15.2	13.6
Pacific: Washington, Oregon, California	12.9	15.5	12.0	11.9
United States	11.6	16.5	15.4	15.9

in the Government's method of reporting the religious census may introduce a considerable error into his computations.

Let us glance at the relation between the Church's growth and that of the general population in the United States from 1890 to 1926, as reported in the corrected tables prepared by the Government. In order that we may see more clearly the distribution of the Church's relative gain or decline in the different sections of our country, the figures will be given for each of the nine customary divisions of the United States. These figures are presented in Table III.

A glance at Table III shows that the period of the most striking growth in the Catholic population was from 1890 to 1906. In every section of the United States, save only in the Mountain states, the Catholic population increased far more rapidly than the general population. This phenomenal acceleration was due chiefly to the large flood of Catholic immigration to our shores. From 1906 to 1926 the figures tell a different story, that of barely holding our own or of suffering losses in comparison with the general population advance. Thus, seven out of the nine divisions show a relative loss over the twenty-year period, while the New England and West North Central groups had a gain of but two-tenths of one per cent each.

TABLE IV

SHOWING THE INCREASE IN CATHOLIC POPULATION AS COMPARED WITH THE INCREASE IN GENERAL POPULATION IN THE UNITED STATES FROM 1899 TO 1926. (Moehlman.)

Year	Population of the United States	Catholic population	Non-Catholic population	Catholic per cent of population
1890	62,947,714	7,343,186	55,614,528	11.6
1906	85,837,372	14,210,755	71,627,617	16.5
1916	102,017,312	15,721,815	86,295,497	15.4
1926	117,135,817	18,604,850	98,530,967	15.9

Let us disentangle the ratio of the Catholic advance from sectional groupings and consider it in comparison with the growth of the population of the United States as a whole. The figures are shown in Table IV.

The same general story is told only more succinctly in Table IV. The period of great increase was from 1890 to 1906, when many millions of Catholic immigrants swelled our ranks far above the ratio of advance for the general population. After subtracting the total departures, the net gain, through immigration, to the population of the United States from 1890 to 1926 comes to some eighteen million.[5] In commenting upon this tremendous increase in the Catholic population through the large proportion of the immigrants being Catholic, Professor Conrad H. Moehlman in a careful statistical study of the rate of advance of the Catholic and Protestant population in the United States says: "Had all Roman Catholics in this flood become members of the American Roman Catholic Churches, the total Roman Catholic population would to-day stand at several millions in excess of what is officially claimed. This flood of immigration was at its height during the earlier part of the period." [6]

TABLE V

SHOWING THE CATHOLIC, THE NON-CATHOLIC, AND THE UNAFFILIATED PER CENT OF THE TOTAL POPULATION FROM 1890-1926.
(Moehlman.)

Year	Catholic per cent of population, United States	Per cent of population of all denominations exclusive of Catholicism	Per cent of population not affiliated with religious organizations
1890	11.6	22.8	65.6
1906.....	16.5	24.3	59.2
1916.....	15.4	25.6	59.0
1926.....	15.9	30.7	53.4

It will be noted that from 1906 to 1916 there was an actual decline in the growth of the Catholic population as compared with the increase of the general population; for the Catholic per cent of the total population fell from 16.5 to 15.4. Furthermore, in the succeeding decade, from 1916 to 1926, the increase in the Catholic percentage of the total population amounted to

[5] *World Almanac,* 1928, pp. 199-204.

[6] Moehlman, Conrad H., *The Catholic Protestant Mind,* Harpers, N. Y., 1929, p. 166.

but one-half of one per cent. Surveying the whole period of twenty years from 1906 to 1926, the Catholic population according to the official figures of the United States Government has fallen from 16.5 per cent of the total population to 15.9 per cent. A glance at Table V shows that, while we were suffering this decline, the non-Catholic church population on the other hand advanced from 24.3 per cent in 1906 to 30.7 per cent in 1926—a gain of 6.4 per cent as contrasted with our loss of six-tenths of one per cent. This decline is all the more noteworthy in view of the much higher birth rate of Catholics.

As shown previously, by excess of births over deaths the Catholic population tends to increase over four and a half times as fast as the non-Catholic population. Yet the official figures of the Federal Government show that, instead of advancing at a faster rate than the general population, we have suffered a relative decline. What is the explanation of this curious anomaly? The only explanation that would seem to fit the facts is that the Church is and has been for many years suffering large defections of born Catholics—defections of such appalling magnitude as to counterbalance the pronounced superiority of the Catholic birth rate over that of the non-Catholic population of the country. The results of the study of the Catholic birth and death rate for 1930, as well as of the study of the ratio between the Church's growth and that of the general population since 1890, in view of the divergent birth rates of the two groups, leaves no room for doubt that we have unwittingly and unwillingly contributed vast annual quotas of born Catholics to swell the ever-growing army of the churchless all around us.

The general trustworthiness of the figures of *The Official Catholic Directory* cannot be impugned by the merely gratuitous assertion of their inaccuracy, for it is worthy of note that the ratio of deaths to population in the figures reported by the *Directory* tallied exactly with the ratio in the general population as reported by the Federal Census Bureau, thus confirming the accuracy of the *Directory* figures. A second consideration is that they are gathered by the official machinery of the Church. They pass through the office of each diocesan chancery and are published under the official auspices of the

American Hierarchy. They represent the careful work of the priests and bishops of the United States. Is there not every reason to believe the figures thus assembled are every whit as reliable as similar statistics collected by other agencies of the country? If there is gross inaccuracy in the report of any diocese, let it be brought to light at once, and correction be demanded. If the figures published under the official auspices of the Hierarchy of the United States are so grossly unreliable as to be either utterly meaningless or positively deceptive, then why are they published at all? Better suppress the whole publication as an egregious blunder if it serves no other purpose than to deceive those who believe it because of the high authority of those who are responsible for the assembling of the figures reported therein.

Even if it be admitted that there is a measure of guessing indulged in by some dioceses as to their Catholic population, probably no one would claim that the number of deaths reported was a matter of mere conjecture. Given the number of deaths in a diocese, the Catholic population for the same can be computed with reasonable accuracy on the basis of the same number of deaths per 1000 population as obtains for the general population of the country. Computing the Catholic population in this manner, and then adding the populations given by the various dioceses, one finds the two figures show a remarkable correspondence. Hence the validity of the conclusions of this study does not depend upon the population figures reported for the various dioceses. It merely assumes that when pastors report the number of deaths and of infant baptisms they are reporting facts, not dreams nor phantasms. It is not thought that this assumption—the only one in the study—will be disputed by anyone at all familiar with the Catholic clergy of the country.

A White Harvest.

A white harvest of over 60 million of our fellow citizens, completely indifferent to the claims of religion, to say nothing of the many million people who are merely nominal members but who rarely or never cross a church threshold, is the grim spectacle that confronts us. How many millions of them had their birthright in the Catholic faith, only to renounce it or

lose it through circumstances, is difficult to determine with accuracy. But that there are many more millions than most of us had ever dreamed of, is likewise beyond question. The deadly decline in the ratio of our growth as compared with the general population from 1906 to 1926, despite our much higher birth rate, is ominous of the falling away of millions. In view of the facts presented in this study, the estimates of Bishop England, of the *Tablet* in 1864, and of even the estimate of the *Irish World* in 1874 of the loss of eighteen million up to 1870, instead of being wild and unfounded conjectures, would seem more like sober and ghastly realities.

When the defection of over half a million born Catholics is distributed over all the parishes in the United States, the loss is not so palpable or perceptible as if it occurred in one solid mass. Suppose for example that the entire population of Delaware, amounting in 1930 to a total of 238,000, and Wyoming with 225,565 inhabitants, and Nevada with 91,058, were suddenly blotted out of existence by some tremendous cataclysm, the reverberations of such a loss would be heard throughout the whole world. Yet an army of born Catholics approximately equal to the combined population of those three states disappeared last year from the Catholic Church in the United States.

Such a loss is staggering. Painful though it be, it should jolt every priest and prelate in the country from our complacency, and galvanize us into renewed activity in a desperate and courageous effort to stem the tides that are carrying into the ever-growing army of the churchless and the indifferent, the precious cargo of human souls for whom our Saviour died. The news of so huge a loss of those within the household of the faith will come not only as a shock but also as a challenge to the zeal, the resourcefulness, and the courage of every priest or layman who is even remotely responsive to the poignant pathos of the Master's plea that comes to us from the fields of distant Samaria: "*Do not you say, there are four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries: for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life everlasting.*"

There was a custom, it is alleged, among the ancient Persians of beheading the messengers who brought evil tidings to the king. In this way did the monarch relieve his displeasure at the unwelcome news. Fortunately we have long since passed that stage and have learned that the best way of overcoming unpleasant realities is not to run away from them but to face them resolutely and grapple with them courageously. This is the thought which that great thinker and fearless proclaimer of the truth, Bishop John Lancaster Spalding, the intellectual leader of the Church in the preceding generation, expressed, when he declared: "The saddest truth is better than the merriest lie."

If anyone seeks to find any escape from the conclusion that the Church lost about half a million born Catholics in 1930—and it is to be hoped that someone will try—the writer would merely remind him that the conclusion cannot be driven out of existence by mere protest, nor knocked over by mere theories unsupported by factual evidence. As Carlyle has aptly observed: "The man of theory twangs his full-bent bow; nature's fact ought to fall stricken; but does not: his logic arrow glances from it as from a scaly dragon and the obstinate fact keeps walking its way. How singular!" There is no doubt that if we resolutely face the facts, we can, with the aid of Divine Providence, devise methods of stemming the defections and thus effectively safeguard the continued growth of Christ's Church in this land of opportunity and freedom.

In a succeeding article the writer will present the results of an investigation to determine some of the causes of the church's leakage—some of the back doors through which people pass silently and unnoticed into the growing darkness of the night.

JOHN A. O'BRIEN.

Champaign, Illinois.

Comment by Dr. Frank O'Hara.

I have just finished reading Father O'Brien's article on last year's leakage of half a million Catholics and I was astounded at the amount of the loss. Perhaps, the facts are not as serious as the figures seem to show, but in any case they are bad

enough. It is to be hoped that either Father O'Brien or Father Ross will carry the investigation further as better statistical material becomes available, so that we may be as certain as possible of the facts and thus may have a stronger foundation from which to appeal for missionary effort.

In studies of this kind there are necessarily a good many weaknesses in the statistical material. The fact that both infant baptism and death statistics are missing in the *Catholic Directory* for such a large part of the Catholic population constitutes a warning sign. If the missing statistics were for Catholic groups under average conditions there would be less danger of error. But they are predominantly large-city populations, where the birth rate is likely to be lower than the average and the death rate higher.

Where two populations live together, one of which has a high and fairly constant crude birth rate and the other a crude birth rate that has dropped considerably in the past eight or ten years, there is no presumption that the death rates of the two populations are equal. Rather it is to be expected that they will be unequal because of the different age constitutions of the two populations. In 1927, 64.7 per thousand of children under one year of age died, while only four per thousand of persons between 20 and 25 years, and 7.7 per thousand of persons between 35 and 45 years died. For higher ages the death rates rise rapidly. The death rate for all children under five years in 1927 was 17 per thousand and approximately one-sixth of all deaths in that year were of children under five.

A reason for suspecting that the Catholic death rate is higher than the general death rate is that the Catholic population is more largely urban than the general population. The city death rate is considerably higher than the rural death rate for the general population. We may therefore expect the Catholic death rate to be higher than the general death rate because the Catholic population is predominantly urban. The absence of statistics of Catholic deaths for the larger cities makes it impossible to check this supposition; but the tendency may be observed in the death rate for all dioceses which contain more than half a million Catholics and which report deaths in *The Catholic Directory*. Although these dioceses

contain a considerable rural element, the death rate is 12.7 per thousand. If figures for the three largest dioceses were available, the death rate would undoubtedly be still higher.

The general death rate in the United States for 1927 was 11.4; the death rate for white persons was 10.8 and for colored persons 17.5. Relatively few colored persons are Catholic and therefore the Catholic death rate may be compared with the death rate for white persons. The rural death rate for white persons in 1927 was 9.9 as against 11.8 for white persons in the cities. These facts point to the difficulties involved in calculating the Catholic death rate in the absence of Catholic death statistics for the largest cities.

A further reason for believing that the Catholic death rate is higher than the general death rate is that Catholics are well represented among the immigrant population. It is difficult to find satisfactory statistics of death rates of immigrants, but the following figures will indicate the nature of the evidence. In the Census volume, *Mortality Rates, 1910-1920* there is a table entitled "Crude and Adjusted Death Rates from all causes per 1000 enumerated population in the total Registration States of 1910 and 1920—by country of birth of mothers of white persons, for 1920."

We learn from this table that in the year 1920 in New York, of the white persons whose mothers were born in the United States the crude death rate was 12.3 per thousand (12.1).[1] Of those whose mothers were born in Canada the crude death rate was 14.7 (14.3). Of those whose mothers were born in England, Wales, or Scotland, the crude death rate was 17.6 (13.0). Of those whose mothers were born in Germany (including German Poland), the crude death rate was 17.0 (12.6). Of those whose mothers were born in Ireland the crude death rate was 21.5 (17.5). Of those whose mothers were born in Italy, the crude death rate was 12.2 (13.9).

For Illinois the corresponding death rates were: Persons whose mothers were born in the United States 9.3 (10.5). Persons whose mothers were born in Germany 14.3 (11.5). Persons whose mothers were born in Denmark, Norway or Sweden, 11.9 (12.). Persons whose mothers were born in Ireland 19. (16.).

[1] Figures in parentheses are in each case the adjusted death rate, i. e. adjusted to a population of standard age distribution.

For Massachusetts the figures were: Children of mothers born in the United States 13.6 (11.6). Canada 12. (13.3); England, Wales, or Scotland 14 (12.3); Ireland 16.8 (14.5).

For Pennsylvania: Children of mothers born in the United States: 11.8 (12.2); England, Wales and Scotland 16.2 (14.0); Germany 17.3 (12.8); Ireland 21 (16.6); Italy 12 (14.1).

For New Jersey the death rates were: For Children of mothers born in the United States 11.6 (11.8); in Germany 14.9 (11.5); in Ireland, 18.9 (16.5).

In 1920 the infant mortality rates (deaths under 1 year per 1000 births) in the Registration Area of the United States were, by country of birth of mother as follows: Mother born in the United States, 75.8; in Austria (including Austrian Poland), 112.9; in Hungary, 93.7; in Canada, 99.3; in Denmark, Norway and Sweden, 66.4; in England, Scotland and Wales, 75.6; in Ireland, 90.7; in Germany (including German Poland), 81.3; in Italy, 94.1; in Poland (not specified), 121.8; in Russia, 71.8; other foreign countries, 120.5; Negro, 135.6; other colored, 89.6.

From the above paragraphs it is apparent that the immigrants who supply the bulk of the Catholic immigration will be inclined to have a crude death rate in excess of the general death rate for the United States.

To what extent the immigrant death rate is due to a lower standard of living it is impossible to say. But undoubtedly this influence is important.

The above remarks are designed to show that Father Ross's Catholic death rate is probably too low. If it could be shown that his Catholic birth rate is too high, the tendency would be in the same direction, i.e., it would reduce the figure for the annual leakage from the Faith.

In a recent study by Dr. Notestein,[2] based on material collected in the 1910 Census, it is shown that urban women marry at a later age than rural women. The modal age of rural wives of native white parentage at date of marriage was found to be 19.2 as against 20.5 for urban wives. (The mean ages were respectively 21.4 and 22.4 years). Observing again that the Catholic population is predominantly urban we find

[2] *American Journal of Sociology*, July, 1931.

here a reason for believing that the Catholic birth rate as based on the *Catholic Directory* figures would be lowered if we had the complete statistics for the largest cities.

No attempt is made here to go behind the figures published in the *Catholic Directory*. There is simply a suggestion made that complete statistics from the large cities would raise the Catholic death rate and lower the Catholic birth rate in Father Ross's calculation. Bringing the two rates four points closer together would explain away approximately one-fifth of the supposed leakage. Probably the rates are in fact closer together than this.

The Editor of the REVIEW has permitted me to see before publication, Dr. Ross's comment which follows. I do not believe that the sources of information which have been employed sustain the claim of so severe a loss. I see no reason, therefore, for modifying my comment offered above.

Comment by Father J. Elliot Ross.

The article which appeared in a June number of *The Commonweal,* "The Catholic Birth Rate," has formed the basis of the foregoing papers by Father John A. O'Brien and Dr. Frank O'Hara. There has been so much criticism of the population figures in *The Official Catholic Directory,* that for years I have been wondering how we could get back of these figures to something recognized as more reliable. And I threw out the suggestion that by assuming that Catholics have the same death rate as the general population, we could calculate the Catholic population from the number of death reported in the *Directory*. Using this population, the Catholic birth rate was computed from the number of infant baptisms. Incidentally, it was shown that if this method is reliable, we must have lost last year in the neighborhood of half a million born Catholics.

Statistics are notoriously slippery things to deal with, and I never imagined that what I wrote was beyond criticism. It is very easy to overlook an important consideration that will change one's conclusions very considerably. Let us see how far my conclusions are affected by the analysis of a competent statistician, Dr. O'Hara, when he sets out to subject the method to searching criticism.

1. Dr. O'Hara admits in his first paragraph, that even if

the facts are not as bad as I paint them in regard to leakage, "in any case they are bad enough". And after his quite thorough consideration of death rates for foreign and foreign parentage city-dwellers, he suggests that "bringing the two rates [death and birth] four points closer together would explain away approximately one-fifth of the supposed leakage." Lest we forget the figures of the first article, it should be pointed out that this would still leave a *loss of four hundred thousand born Catholics last year.*

2. Dr. O'Hara considers only the higher death rates of foreign born and foreign parentage in our urban population. But these same groups have a higher birth rate. The same volume of the Census reports quoted by Dr. O'Hara, for instance, gives as the average number of children born to white native mothers as 3.2; to foreign white mothers, 4.0. This difference might offset any tendency to a higher death rate, and so invalidate Dr. O'Hara's suggestion that the death and birth rates for Catholics ought to be brought four points closer together. This is the more likely as the same Census report tells us that the average number of children living for native white mothers was 2.8, and for foreign mothers 3.4.

3. The higher one makes the Catholic death rate, the smaller the Catholic population, because the population is obtained by multiplying the deaths by the proportion the death rate is of one thousand. With a death rate of 12, one would multiply by 83.33. But if the death rate were 12.5, the multiplier would be only 80. Assuming the same death rate for Catholics as for the general population, I got the same total population as reported by the *Catholic Directory*. But if Dr. O'Hara is right in thinking that the death rate of Catholics is really higher, then the total Catholic population is smaller than that reported by the *Directory*—instead of being 5,000,000 higher, as Bishop Noll contends.

4. Dr. O'Hara also suggested that the Catholic birth rate was probably lower than I had computed. But if the death rate is higher — and consequently the Catholic population smaller—then the same number of infant baptisms would give a higher birth rate.

5. It should also be remarked that we cannot have everything our way. The more we reduce the expected natural increase by reducing the birth rate, the more we reduce the leakage, it is true. We are on the horns of a dilemma.

THE CLERGY AND MENTAL HYGIENE.

THE PROBLEMS of mental hygiene have been familiar to the clergy for centuries. The name mental hygiene may seem to some to refer to the field of the physician rather than to that of the clergyman. There are some, indeed, who feel that Mental Hygiene, Psychiatry, Psychoanalysis and kindred matters would, any one of them, stain the good reputation of any clergyman; and consequently they have as little to do with such matters as possible. In fact it came to my knowledge that an excellent Catholic layman and good physician was looked upon by the local pastor with some degree of suspicion because he devoted himself to that questionable field of medicine which goes by the name of psychiatry. And once too I learned that a distinguished clergyman objected to a prospectus of a Catholic college announcing a course of Lectures on Psychiatry. He seemed to labor under the impression that the name psychiatry implied something fundamentally and essentially non-Catholic or anti-religious.

Now a word about the name psychiatry. It is only an euphemism for the science that treats of insanity. Some years ago the American Journal of Insanity changed its name to the American Journal of Psychiatry, because the word insanity sounds so harsh in many ears. To say that a relative is insane is much more terrible to some than to say that he is suffering from a psychosis. The term insane in its time was an euphemism for lunatic. There was a period when it was much more desirable to speak of an insane asylum than of a lunatic asylum. And I presume the lunatic asylum may have been an euphemism in its day for the mad-house.

The prejudice, therefore, against Catholics dealing with psychiatry is wholly unfounded. Catholics certainly are not exempt from going insane, and why should they not be attended by Catholic psychiatrists? It is a noble thing for a Catholic physician to devote his life to a study of the disorders of the mind.

We are now in a position to approach the problem of the clergy and mental hygiene. Hygiene is the science of preserving health. When we speak of mental hygiene we mean the science that has to do with the preservation of mental

health, that is to say with the prevention of the disorders of the mind in general, not only of the major forms of insanity but also every disorder of the mind, little or great, which keeps the individual from maintaining his place in the world on a level with his fellow men.

One has but to look over the files of any one of our mental clinics and classify the presenting symptoms of a series of patients in order to see that the problems of mental hygiene extend well beyond the limits of the various forms of insanity and feeblemindedness. Children are brought to the clinic for lying, stealing, sex delinquency in its various forms, truancy, disobedience and all the different shades of misbehavior that go by the name of incorrigibility. In fact the major portion of the time and energy of the clinical staff is devoted to problems of delinquency. Children very seldom manifest any of the major forms of insanity. Those that are definitely feebleminded are quickly diagnosed and the lines of treatment are usually indicated with fair clearness by the diagnosis itself. It is the problem child, that is to say the delinquent child, who presents difficulties of the most serious nature.

With this summary indication of the actual problems of a mental clinic we are in a position to propose, in an intelligible manner, the question: Have the members of the clergy anything to do with the problems of mental hygiene? The question had better be put in the light of the nature of the problems that come to a mental clinic for treatment: Has the clergy anything to do with the prevention of delinquency? When the question is placed in this way, and it is really the proper way to propose it, I am sure that the clergy as a body and as a unanimous group of individuals will answer: Yes, most certainly.

Now let us propound another question: What are the members of the clergy actually doing to treat the problems of delinquency in a really efficient manner? Unfortunately they are not doing nearly as much as they can and should.

What is going to be done with the children in a parochial school who are reported to a pastor for delinquency? Is expulsion to be the main remedy? And whether it is the method commonly resorted to or only occasionally, once it has been put in effect, what is the duty of the Church to children

expelled from the parochial schools? Will He who was accused of associating with publicans and sinners hold that pastor guiltless who washes his hands of the delinquent child?

But you say let us be reasonable. With the best intentions what can the busy pastor do for the delinquent children in his school? He has the whole burden of the parish, financial matters, social entertainments, sick calls, the poor, the instruction of converts, the census and visitation of the parish, marriages, baptisms, confessions, Masses, a well-prepared Sunday sermon, to say nothing of the duties of his own private spiritual life and the recitation of the divine office. Canon 125, 2° of the Codex requires moreover that all clerics should devote some time every day to mental prayer, visit the Blessed Sacrament and recite the Rosary. Now you say with all this that he must be psychiatrist and social worker. He must study every one of his delinquent children by repeated conferences. He must investigate the ultimate reasons why the child has become delinquent. He must visit the home, look into the child's activities outside of school, talk matters over with the principal, decide whether or not the home is responsible for the child's moral condition. Perhaps one will conclude that the child must be taken out of its environment and then be placed in a private home or suitable institution. Can a pastor do all of this and follow up all such cases or incur the penalty on him who does not take care of the sheep committed to his charge?

We are approaching again the condition that confronted the Apostles in the first days of their ministry when they said: "It is not right for us to leave the word of God and serve tables" (Acts 6:2).

There must be a division of labor. Under the conditions prevailing in our large cities, the delinquent children cannot properly be cared for without the services of a well-organized mental clinic and a social service department in touch with the available private homes, familiar with the various types of institutions, and equipped to follow up *all* children who have been sent to the clinic for study and adjustment. The pastors and the curates, as such, are literally unable to cope with the clincal problems of delinquency, not only as a rule by lack of adequate training, but also from sheer lack of time, no

matter what might be their training and sympathetic appreciation of the problems of the delinquent child.

If the necessity of clinical service in the management of the problems of delinquency under present-day conditions is clear, the next point that arises, in the discussion of the question of the clergy and mental hygiene, is: whether or not the bishop and clergy of a diocese fulfil the duty of the Church to delinquents by simply sending all Catholic delinquent children to the state or city clinic for diagnosis and a plan of treatment.

That such a plan might be adopted for a year or two in virtue of necessity I am willing to concede; but that it should be accepted as a permanent and universal policy of the Catholic Church is to me inconceivable.

I have heard it said that the Church ought to turn its social problems over to state and civic charitable organizations for they can handle them so much better than we do. And I have heard priests say that the whole system of Catholic education should be done away with and all our children sent to public schools and state universities. And I have heard that in Latin-American countries various governments would reduce the functions of the clergy to the recording of births, deaths and marriages. And then there is the Soviet government which would not have any clergy at all and assumes complete control not only of education but also of the child.

Some years ago when addressing the National Conference of Catholic Charities in Milwaukee I raised the question whether or not moral guidance is passing from the clergy. That it will entirely pass from the Catholic priesthood is incompatible with our belief that the Church is the pillar and ground of truth and will endure to the end of time.

But has not the calamity of the passing of moral guidance from the priesthood made considerable progress since I raised the question at that Milwaukee convention? What happens at times when a more or less serious problem of juvenile delinquency comes up for discussion and some one suggests: take the boy to the pastor. One hears the reply: what does he know about it? Furthermore does not the increasingly general practice of referring delinquent children to some kind of a clinic for a psychiatrist's opinion imply that the pastors and curates of the city are unable to handle problems of delin-

quency? Are we going to allow the education of our clergy to prepare the way for a condition of affairs in which they will baptize the newborn and bury the dead; but the practical problems of moral guidance will be referred to the neuropsychiatrist?

Our clergy should be alive to the fact that movements are on foot which consciously or unconsciously aim at a more or less complete medico-psychiatric control of ethical problems. This movement is now actually taking over to a very large extent the guidance of the child in the more or less serious moral conflicts of youth. Adults also who have mental problems find that fundamental ethical principles are involved in their conflicts. To whom can they go? The confessor tells them to consult a physician. The physician first approached is often a general practitioner. He says consult a psychiatrist. A psychiatrist is found and it frequently happens that he at once commences to attack the patient's religion. The fact that this attack by psychiatrists on religion is so common is no doubt one reason why many pastors get the idea that psychiatry itself is essentially anti-religious. They find it hard to realize that the strange word is only the modern term for the science of mental disorders; and that, therefore, an anti-religious psychiatrist is no more an argument against the practice of all psychiatry than the existence of an anti-religious school of education would justify anyone in advocating the abolition of all education.

Whether we like it or not we must realize that the clinical movement in mental hygiene has come to stay. It is only in its infancy but there are clinics now in every state in the union. All important cities have one or more clinics busily engaged in problems of moral guidance. Psychiatrists are attached to juvenile courts and public school systems, to hospitals and various non-Catholic churches. In many ways and divers places moral guidance is being given to children and adults free of charge or for fees that exclude all but the wealthy.

What training has the medico-psychiatric moral guide in ethics or moral theology? Usually none whatever. Furthermore, if he desired it where could he get it? There is no well-developed school of phychiatry in any one of our Catholic

medical schools anywhere in the country. And ethics finds as a rule little place in the curriculum of the medical school at a state or secular university.

But you say we know as a matter of fact cases are handled without any detriment to religion at this and that city clinic. Why should the Catholic Charities be burdened with the expense of a clinic of its own? Why not be coöperative and broad-minded?

No one will deny that the nature of the moral guidance given in any clinic depends to a very large extent on the psychiatrist in charge. Furthermore, no one acquainted with the psychiatrists of the country will fail to recognize that many of them are men of the highest moral principles.

But we are confronted with a movement of very wide extent that has already established many centers of moral guidance, and the number of these centers is rapidly increasing. The present extent of the movement warrants the statement that the modern method of dealing with moral problems is the medico-psychiatric clinic; and is likely to remain so for an indefinite period in the future.

It is also true that a large proportion of the psychiatrists available for the clinics now in existence and which will be organized in the near future not only have no religion but are anti-religious in sentiment and positively immoral in their code of ethics.

On such a matter as the moral guidance of childhood the Church must advocate not merely conditions that will sometimes and in some places direct the child according to the principles of sound morality, but rather aim toward a state of affairs that will as far as possible always and everywhere guarantee the moral protection of the child.

In taking this stand we are unlikely to meet with any practical opposition. The clinics in existence are unable to handle all the cases that come to them. They will be only too grateful to us if we relieve them of a small part of their burden. Whatever work we do in this matter will be a service to humanity in general.

Let no one say that the great dioceses of our country are unable for financial reasons to bear the burden of a mental clinic for children and adults. Whether or not such a clinic

is going to be established in any of our great dioceses merely depends upon the insight of the Ordinary. Only recently has the problem come to the attention of the Hierarchy. Owing to the presence of the Catholic University, Washington has had its clinic since January 1916. Only a few cases could be sent all the way from Baltimore to Washington. And so recently Archbishop Curley with characteristic insight and driving power established a special clinic for the problem children of Baltimore in charge of a Catholic physician and psychiatrist. New York under the Cardinal of Charities has long had its clinic. Brooklyn now has its clinic. Omaha, Nebraska, is starting a clinc. So that the problem in general is not one of finances but appreciation of relative values.

I feel the day is coming and will not be long delayed when the education of our clergy will introduce them to the modern problems of the mind and with the general appreciation of what *can* be done, it will finally *be* done, and the Catholic Clinic supported by organized social service work will be taken as a matter of course in every diocese in the land.

DOM THOMAS VERNER MOORE.

Washington, D. C.

THE PASTORATE OF ST. JOHN MARIE VIANNEY, THE CURE D'ARS.
(1786-1859)

TRUTHS stranger than fiction were unquestionably verified in the life and pastorate of St. John Baptiste Marie Vianney, the Curé of Ars. Even a cursory reading of his biography will amaze the reader, while a studious and systematic examination of the saint's life will not fail to astonish and edify. If one were to outline in imagination a person giving himself so completely to God and to the salvation of souls for nearly fifty years that he had not time for food and only two hours of sleep daily, and spent all the remaining time in prayer, penance, preaching, hearing confessions, ministering to the poor and sick, he would but portray the life and priesthood of the Patron of the Catholic Priesthood, St. John Marie Vianney.

The incredible labors of this holy priest, for forty-four years; his incessant and complete sacrifice of self from his early boyhood; his merciless penances for the conversion of sinners; his incomparable love for the poor; his restless zeal for souls; his perfect discipleship with Christ; his insatiable love for God and the Blessed Virgin Mary; his miraculous patience and perseverance against most discouraging conditions, mental and physical; his personal conflict with Satan for thirty-eight years; his perfection in all virtues; his unfailing courtesy, and his most admirable sanctity—all these unite to reveal what the grace of God accomplished in the life of one priest, the holy Curé of Ars, a duplicate of whom has never been raised up in the Church or the world. "He did everything that any other saint did and he did it better and in bigger measure," [1] is the testimony offered in the credentials for his process of canonization."

Though the author of the Imitation of Christ urges that there be no comparison of the saints, it is inevitable that the mind makes contrasts of St. John Marie with other conspicuous heroes of God. And whatever comparison be made in this matter of holiness, one cannot escape the superiority of the unique Patron of the Priesthood.

To most people, cleric and lay, the Curé d'Ars suggests two conspicuous facts in his life—martyrdom of the confessional and personal encounter with Satan. Naturally these two elements of his life are in every way exceptional and therefore memorable; but other marvels abound in the story of this most admirable priest, such as his spiritual enlightenment, his discernment of souls, his mystical experiences and numerous prophetic utterances, his mysterious and surprising knowledge of theology, his unconscious poetry or beauty and depth of thought, his ready wit and gentle satire, in fine his evident possession of the gifts and fruits of the Holy Ghost. But in addition to all these qualities, *there is ever present in his mind the fearful responsibility that is his as a pastor and shepherd of souls.* The judgment of God upon him as pastor, that is what the student of his life eventually sees as *the* memorable

[1] All quotations in this article are from Abbé Trochu's life of the Curé d'Ars, based on the documents of the Process of Beatification and Canonization, and translated by Dom Graf, O.S.B.

characteristic of this most extraordinary servant of God and man. No pastor of souls can read this story of our Patron and feel satisfied with himself in that capacity. In fact, few would care to assume a pastor's responsibility after contemplating the reflections uttered by the saintly model of Catholic pastors. And as for those who strive to be made pastors of souls, one can only say in all pity, "May God be merciful to them!"

In his youth, St. John Marie once confided to his pious mother that he would like to be a priest so that he "might help to bring some souls to God". With this motive in his heart he dared to venture up the long, difficult path to the priesthood. It is impossible to conceive anyone having more obstacles to meet and overcome in the realization of an ideal than those discouraging hindrances which faced the youthful Vianney and continued all through his career. Starting late in life to begin his studies, due to the closing of religious schools and seminaries during the French Revolution, then a failure in all his seminary studies and ordained only by the insistent demands of his pastor and because "he had great devotion to the Blessed Virgin Mary," the saintly youth joyfully embraced the priestly life and never forgot his consecration to God and souls. After two years with his pastor, during which one tried to outstrip the other in the private austerities of his life, he was sent to the village of Ars, a wretched place in every way, and one wherein religion had practically perished. What a combination this makes for one's contemplation: "The most ignorant priest in the world [to quote his own words] in the worst hole in France".

Carrying under his arm his few personal belongings, he walked the fourteen miles from Ecully to Ars. When at length he came in view of Ars wherein he would labor marvellously the rest of life, for forty-two years, he fell on his face and prayed God fervently to grant him the salvation of his people, no matter at what cost. God granted the young curé his request, but the price paid for the conversion and saving of less than three hundred souls was truly terrifying.

The parish church in Ars was an old, small, damp and neglected structure, a truly discouraging place for even the most zealous priest to look upon, not to say dwell in. Entering

in, the curé again went down prostrate before the empty tabernacle and its crucifix, and for more than an hour he prayed God to save these neglected and degraded souls who made up his future flock. No one can doubt the ideal that animated this pastor. Can anyone overlook the evident sense of responsibility which ever manifested itself throughout his priestly life? Did ever a shepherd of souls begin his ministry in a more earnest and touching manner? The terrible realization that as shepherd of souls he would be responsible before God for their eternal salvation, drove him to incessant prayer and to penances that are almost incredible. He feared lest anyone of his charges might curse him before God in judgment; and when, after two years, he had brought back most of his parish to attending Mass on Sundays, he begged them to spare him the distressing spectacle of obstinate disobedience to him, their pastor.

More than one inhabitant of Ars in the first year of the curé's ministry, accidentally stumbled upon him kneeling in the bushes, tearfully begging God to convert the sinners of his parish and save them. And to make his prayer more effective he put the flesh upon the sacrificial block of rigorous fasting and daily hour-long flagellations. He had no time for sleep, who kept watch over souls. Only when sleep overcame him did he cease to keep his prayerful, nocturnal, vigils before the tabernacle. When he had time, he gave it to the Lord, for later on his time would be robbed of him by sinners seeking spiritual health. Truly of the Curé of Ars at all times during his pastorship it could be said, in the words of our Saviour, "The shepherd giveth his life for his sheep". Fortunate sheep, indeed, were these members of his miserable parish who in spite of themselves would be snatched from the diabolic wolf, and rejoicing be saved in the eternal fold of God.

It was after two years of storming Heaven by prayer and penance that the hold which Satan had on the people of Ars began to loosen and be broken; for it was at this time that Satan began his attacks, first by the hammering upon his outside door, "as if sledge-hammers had been used," and this continuing for three nights. Then, on the fourth night, or rather, early morning after midnight, Satan entered the shack which served as rectory, "like a troup of horses up

the little stairs, and over my head in the attic, like thousands of sheep running wild." The noises, of course, so infernal and inhuman, terrorized the soul of the young priest. Then the accompanying stench which filled the house nauseated him; every holy picture was covered or smeared with filth, especially the picture of the Blessed Virgin Mary. The ramshackle hut shook and swayed so that the terrified and praying victim expected it to crash and bury him under it. Abusive and coarse insults were spoken by Satan to him: "Bah, thou potato-eater, we will have thee yet; were it not for that ———— [mentioning the Blessed Virgin in unrepeatable terms], you would be in my power." And from that night, for over thirty-eight years, these diabolic visitations continued—even when the curé went to other parishes to help on the occasion of the Forty Hours' Devotion.

We can well imagine the effect on the young curé. He lived in terror for several weeks. Prayer was his only weapon, which he used until, from utter exhaustion, he fell into a sleep. But no sooner did he begin the much-needed sleep than he was disturbed by his unwelcome visitor. His health began to break, even though the rugged constitution of the peasant could endure much. But with the coming of Satan in protest and even violence, there came also those who had been the victims of Satan, wretched sinners, to confession. The battle between Hell and the priest now began. The more violent the attacks of Satan upon the body of the curé, the more the number of depraved and vicious sinners increased. The young priest noticed this result, and it gave him heart to endure. In a short time the curé began to live practically all day and night in the confessional. He was winning souls by his spiritual tactics. His supernatural means were routing the enemy, even though the latter used every means possible to keep his army intact. Slander, ridicule, insult and calumny of every kind were repeatedly circulated about the priest, as reasons for his worn and emaciated condition. Charges of immorality and secret dissipation spread; people of good will suggested to him to pay attention to his health by asking for a change of parish; others urged the increasing lines of penitents to be reasonable and not kill the priest by detaining him in the confessional, and various other

ruses by Satan were made use of, to check the loss of souls to the prince of darkness. All of them failed.

Although it is well known from the lives of many saints that Satan is permitted to try the souls of those who aspire to holiness, still it was because this man was taking souls from Satan that he so angrily protested and fought the curé. In his later years the saintly old priest had the satisfaction of hearing through a possessed woman who was brought to him, the admission of defeat on the part of the "Magister et Caput", as Satan answered in response to the curé's question, "Tu quis es?" "You have taken 80,000 souls from me; if there were two more in the world like you, they would ruin my kingdom." Though this complaint of Satan, uttered with utmost venom, was an acknowledgment of defeat by the loss of one-third of his kingdom, it was, no less, a compliment and a tribute that has never been extended any other laborer in the vineyard of the Lord. Satan must rejoice that there has been but one such, while the world must lament that another Curé d'Ars has not been raised up by God.

Since Satan mentioned the number of souls that had been taken from him by this marvellous thief of souls, we also may venture into some statistics which will reveal the measure of the curé's pastoral labors. As for the number of confessions heard by the zealous curé, we can come to some approximate idea of the total if we take 250 as an average number each day (and this is a low average because the saintly confessor did not take a noticeably long time for each penitent), and multiply this by 365, we have 91,250 for a year; multiplying this by thirty years of the 42 years he labored in Ars, we have the incredible figure of 2,737,500 confessions heard. This is truly a figure that must make the busiest missionaries feel like idlers. With regard to his preaching the daily "catechism," we learn by average reckoning that the "sermons that touch the hearts of the people," to quote Satan's protest, approach 11,000. If we inquire further into his penances as the price paid for souls, we learn that the number of his daily flagellations, a practice he had for two years before he came to Ars, amounts up to nearly 15,000. His fasts and abstinences go back to boyhood days when he frequently led beggars into his home and gladly

gave them the food that was his portion. During his priesthood (and very probably during his seminary days) his fasts were notably extreme; and when out of pity for their curé tender-hearted people brought food for him to the rectory, he quickly carried it to some poor family or person in his parish. Thus by the power of prayer incessantly offered and by the price of terrible acts of selfsacrifice he strove daily for forty-two years at Ars to fulfill his conscientious obligations as pastor of souls. Not by routine functions did this pastor satisfy his conscience as the responsible shepherd of souls.

In his warfare against Satan for the possession of souls the holy curé carried the battle to his people by fighting with unremitting determination against all occasions of sin. His eye ever watched over the flock so that the wolves of pleasure and avarice were always on the run. Three particular occasions of sin were fought by him from the pulpit and by personal action of face-to-face interviews with delinquents—working on Sundays, drunkenness, and dancing. These he fought with a holy fury and never quit fighting until he had won his point completely. For many months he stormed against those who insisted upon working in their fields on Sundays, and then followed up his verbal attack by personally visiting the families that sinned in this way; drunkenness after the day's work was eventually stopped in the same manner of attack, so that the time for dissipation became the time for the night prayers which were attended by practically the whole village; dancing, the most common entertainment and diversion of the people, and in his mind the most frequent source of sin, was the last and most obstinate wolf of souls that the good shepherd fought longest and most bitterly. He would warn his parishioners to cease from this occasion of sin, and then he would refuse absolution to offenders till they forsook the dance completely; also, he would hold up for scorn and shame from the pulpit all who continued to dance, as the cause for scandal before the parish. He threatened them with his curse upon the day of judgment. He proclaimed them helpers of Satan and for them he scourged himself to blood till they obeyed his command. No argument could ever change his condemnation of dancing. He insisted upon the utter destruction of this one occasion and he eventually was victorious, with the

exception of one obstinate woman who persisted in dancing alone once each year at an annual festival. For twelve years this continued and for the same length of time the woman was refused absolution. No compromise with any danger to souls in his charge—such was this priest's idea of his responsibility as pastor.

On one occasion when a diabolically possessed woman was brought to him from Lyons, he took occasion to question the indwelling devil. It was then that he was roundly abused for preaching in such a simple manner that his sermons "touched the hearts of the people, instead of preaching in the dignified manner." He was likewise told by the devil, who admitted that he was the "Magister et Caput," to stop asking questions in the confessional.

"Why do you ask questions in confession? Is it not enough—the examination which I make for them?" To this the Curé made no reply, but asked: "What do think of table-rapping and fortune-telling?"

"That is my work."

"And what do you think of dancing?"

"Ah, at the dance I am like a wall around a garden."

"And what do you think of Father ———," mentioning the name of a severe pastor.

"He makes trouble for me, the ——— [vicious terms], but he is not as troublesome as you."

"And what do you think of Father ———?" mentioning an easy-going pastor.

"Ah, he is the right kind of priest; he lets the people do as they please."

From Satan himself the curé learned the reason why a pastor was acceptable: "He lets the people do as they please." This of course means that without the watchful, prayerful, guidance of the shepherd of the flock the sheep will stray and be lost. Herein is the ultimate responsibility of the pastor of souls, the very thought of which filled the curé's soul with terror. The only complaint that was frequently heard from the lips of the priest who suffered from constant headache, toothache, extreme heat and cold, physical weakness, and double hernia for many years due to his exertions in preaching, was his fearful responsibility for the souls in his charge.

When urged to lighten his labors he would say: "It is not the labor that bothers me. What really terrifies me is the account to be given of my life as a pastor." And when, near death, a layman and helpful friend tried to console him with the truth of many years' fruitful work for souls, he feebly replied: "My friend, you do not understand what it means to be responsible for souls to God." This man of God, who changed the wicked village of Ars into a truly sanctified spot, "so that the very dirt was blessed in its fruitfulness, and the village became the most peaceful spot on earth;" this pastor, who saved his own sheep from the wolf; who could not spare himself a minute or a prayer because of the multitudes that pressed upon him for forty years, could only weep and worry over the account he had to render to God as a pastor of souls. "Oh, had I known what it meant to become a priest I would have taken refuge in La Trappe." If the holy patron of priests and especially of pastors, found only time for his Mass and the daily office which he ever read on his knees, and who three times succumbed to the temptation of Satan to leave Ars and retire to La Trappe so that "he could weep over his poor sins;" if this holy disciple of Christ felt that he would "go before God empty-handed," because he had so little time for personal prayer and "to be alone with God;" if this rare saint feared God's judgment upon his responsibility as a pastor, who would possibly presume to enter the priesthood, not to mention being desirous of seeking to be a pastor of souls?

"Father," asked a missionary one day, "if the good God gave you the choice either to enter Heaven at once or to continue working as you are at present for the conversion of sinners and the saving of souls, what would be your decision?"

"I should stay on."

"But the saints are so happy in Heaven; no more sufferings of any kind."

"Yes, my friend," he answered, "in Heaven the saints are happy indeed, but they are like men who live on their income. They have labored well, for God punishes laziness and only rewards work. However, unlike ourselves, they cannot by their labors and sufferings win souls for God."

"If God left you here till the end of the world, you would have plenty of time ahead of you; surely you would not then get up at midnight?"

"O my friend, I should certainly always get up at midnight; fatigue has no terrors for me. I should be the happiest of priests, were it not for the thought that I must appear before God in the capacity of pastor." And as he spoke these works the tears fell from his eyes.

Many may approach the standard set up by this noble battler of Satan and lover of souls, who literally spent himself in selfsacrifice for their sake; but all who receive the same office and responsibility cannot escape the just dread that must ever accompany that same responsibility. Though the great saint of Ars and "the religious glory of France," as he is styled by Pope Pius IX, had a happy sense of humor and a quick wit for all occasions, though he had reason to have the fullest confidence in God's generous judgment by reason of his work and his meritorious holiness, still he could never forget the accountability that was his for the priceless souls committed to his care. *This is the one outstanding impression that one receives from a close reading of his marvelous life,* notwithstanding all the other unique features of his truly heroic life and priesthood. Memorable achievements which were open to all who saw and heard him were as nothing in his own eyes. What was most touching, however, in the eyes of those who were his intimates was the occasional expression of worry over his responsibility as a shepherd of souls.

"I have but a short time now to live; I need time to prepare myself, for I know not whether I have properly discharged my duty," he said to a lay friend of his.

"O you are sufficiently prepared as it is."

"My friend, I weep at the thought. God does not judge as men do."

"But if you feel any fear of God's judgment, what will become of me?"

"What you are doing need not fill you with the same fear with which my duty as pastor of souls must necessarily fill me. However, if a priest were to die in consequence of labors and sufferings for the glory of God and the salvation of souls, it would not be a bad thing. Yes, my friend we shall rest in the next world only, not now; the salvation of souls is so important a duty. It is these poor sinners that will be the death of this poor sinner. But after all it is sweet to die on the cross."

This is the one characteristic that can, and ought, to be imitated by all others of a similar calling. By reasonable fear for the souls entrusted to a pastor, the consecrated and responsible guide of souls will more or less be forced into constant prayer and some penance for the saving of those for whom he must answer. The loss, or absence, of such a sense of responsibility can only result in a type of pastor who is pleasing to Satan; that is one "who lets his people do as they want," or in plain words, lets his people go to hell. What the holy model of priests did for the spiritual reclaiming of his small flock may not be imitated by many; but at least his fear of accountability should be imitated by all who have the care of souls. Without this stimulating truth in mind, disaster of the worst possible kind must result to both shepherd and sheep.

It is a noteworthy fact that the life of the saintly curé who practised the most extreme poverty by constantly giving away everything he could, found his hands filled with amazing amounts of money after his second year at Ars. But such money only passed through his hands, for he found needy recipients. For God and His service, and for the furnishing of His church, the curé could never find anything good enough. Only the best was what he demanded and bought in the line of vestments and decorations. In the last few years of his life he "became a miser" (to quote himself) by accumulating funds for mission purposes. At his death he had founded nearly one hundred decennial missions; that is, funds which would provide the cost of missions to be given gratis in poor places every ten years. The richest poverty ever practised by any priest or pastor was that of St. John Marie Vianney, for his investments still follow him; his work for souls which he loved so intensely continues for all time.

In explanation of the unique career of the holy Curé d'Ars, we find two prominent reasons. The first was the piety of his good mother, who taught him early "to love the good God and the Blessed Virgin Mary," so that the habit of prayer began in him when he learned to talk and never left him. The second reason was his constant and deep devotion to the Queen of Priests. It was, evidently, the Blessed Virgin Mary who brought about his ordination, as that was the only reason advanced successfully by his pastor for his being ordained.

This cherished and powerful devotion preserved him in his baptismal innocence (the spoken conviction of his confessor for many years) all his life, and merited for him the beautiful privilege of frequently seeing and conversing with the Glorious Queen of Heaven. One person accidentally witnessed such an interview and was put under obedience by the holy curé not to speak of it—a promise that was kept till after the curé's death. This favored lay person was also cured by the Blessed Virgin through the curé's prayer.

No one will deny that the supernatural work of saving souls cannot be done without supernatural means—prayer incessant and intense, penance and sacrifice on the part of both priest and people, but mostly by the priest; for this is his duty which is above life. To assume the duty of pastor without this conviction is but to invite the worst condemnation. Without meriting grace for his sheep the pastor is but relying on human or natural means to gain a supernatural end, with a result fearful to contemplate. There is no little truth in the old, familiar saying, " Like priests, like people ".

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Analecta

SACRA CONGREGATIO DE SACRAMENTIS.

Instructio

AD EXCELLENTISSIMOS EPISCOPOS, QUOAD DISPENSATIONES SUPER IMPEDIMENTO CONSANGUINITATIS IN PRIMO LINEAE COLLATERALIS GRADU MIXTO CUM SECUNDO IMPETRANDAS.

Sat frequentes ad hanc Sacram Congregationem de Sacramentis perveniunt pluribus ex dioecesibus supplices libelli, ad impetrandas matrimoniales dispensationes super impedimento consanguinitatis in primo gradu lineae collateralis, mixto cum secundo.

Haud semel eadem Sacra Congregatio, arrepta occasione, de hac tam lamentabili re Revmos Ordinarios singillatim commonefacere non praetermisit: at, spectata eiusdem rei frequentia, quae magis in dies de loco in locum, contagii instar, diffundi conspicitur, opportunum ducit nonnullas statuere normas, quibus Exmi Praesules innixi, pro sua pastorali sollicitudine, idoneis utantur modis, ad cohibenda efficaciter atque refraenanda eiusmodi suorum subditorum postulata, quae leviter nimis saepe exhibentur.

Ad eiusmodi coercendam frequentiam, optimam queunt eamque utilissimam conferre opem Rmi Parochi, rite ac tempestive christifideles sibi subditos edocendo, praesertim in explananda catechesi et in concionibus habendis, Ecclesiam nempe matrimonialia statuisse impedimenta, ut familiarum

rectae constitutioni et ordinationi, sobolisque procreationi et institutioni aptius foret consultum. Quapropter eosdem fideles avertere conentur a dispensationibus matrimonialibus nimis facile postulandis, praecipue si impedimenta maioris gradus respiciant, nisi vere graves urgentesque causae id suadeant; hisque exstantibus valde prudens erit si ecclesiasticae auctoritati, per parentes praesertim aut per parochum, prius ipsae patefiant, quam matrimoniales intercedant promissiones, atque in vulgus diffundantur.

Hac eadem super re Sedes Apostolica non destitit, prouti temporum necessitas postulabat, canonicas praescriptiones iam editas, et in primis Concilii Tridentini statuta, ad observantiam revocare, uti contigit saeculo elapso per Chirographum f. r. Gregorii XVI Summi Pontificis, diei 22 Novembris 1836, cuius praescripta, quoad impedimentum de quo agitur, adhuc in suo robore permanere procul dubio dicenda sunt, sive quia Codex iuris canonici eadem nullatenus immutavit, sive haec Sacra Congregatio integre atque assidue huiusmodi servavit praxim, sibi ab Apostolica Dataria transmissam.

Quamobrem Exmos Praesules in Domino monemus, ne faciles se praebeant in excipiendis et commendandis precibus nupturientium, qui tales dispensationes impetrare intendunt. In primis enim animadvertenda et cavenda sunt pericula diversaque incommoda, quibus obnoxii reperiuntur oratores tam arcto necessitudinis vinculo detenti, atque saepe notabili inter se aetate dissimiles. Equidem hisce in casibus coniugalis conversatio perraro pacifica atque constanter stabilis perseverat: unde consequitur, familiae compaginem haud firmam permanere, graviaque damna etiam physica in filios ac nepotes redundare, in quos, praeter cetera, uti tradunt viri sapientes atque ipsi egregii physiologicae artis vere periti, hereditaria parentum vitia dimanant tum physica tum moralia, ac ut plurimum etiam in filiis ingravescentia.

Meminisse praeterea iuvabit, nimiam adhibere indulgentiam in talibus dispensationibus concedendis—uti iam probe cavit praefatus S. P. Gregorii XVI Chirographus—idem esse ac occasionem praebere, imo fovere, qua debita minuatur observantia et morum castimonia, quae intercedant oportet cum personis tam arcto sanguinis vinculo adstrictis, in familiari conversatione vitaeque intima consuetudine. Nullus igitur est

qui non perspiciat quantum intersit ne impedimentorum matrimonialium disciplina, quae coniugii dignitatem ac sanctitatem tuetur, crebris eiusmodi dispensationibus labefactetur, cum potius testam sarctamque servare plurimum oporteat ad probos tuendos mores, ad pacem familiarum fovendam, atque ad bonum rei publicae quoque civilis provehendum.

Eas proinde solummodo iustas et congruenter graves habeant causas Exmi Praesules in memoratis dispensationibus efflagitandis, quae ob canonicas praescriptiones, aut ob diuturnum usum iugiter a S. Sede servatum, uti legitimae aestimantur, prout sunt v. g. remotio notabilis scandali, compositio gravium quaestionum in successione bonorum, aut resolutio implexarum vel valde miserarum conditionum familiarum. Ideoque ad rem haud sufficere censeant suetas, quae pro ceteris impedimentis etiam maioris gradus adducuntur, causas: nempe angustiam loci, aetatem mulieris superadultam, carentiam dotis et similia, excepto casu quo eaedem, non singillatim sed cumulative sumptae, tam grave pondus efforment, ut dispensationem suadeant, iuxta regulam iuris "singula quae non prosunt, simul collecta iuvant".

In posterum itaque Exmi ac Revmi dioecesium Pastores atque Rectores eos tantummodo excipiant et commendent supplices libellos pro dispensationibus super memorato impedimento impetrandis, qui causis vere canonicis, sensu iam explicato, roborentur, eosdemque ipsi Exmi Episcopi ne graventur *litteris ad rem suis manibus confectis commendare,* quoties id sine gravi incommodi fieri contingat; quibus pro suis quisque subditis referre debet, una cum ipsorum aetate, canonicas causas in unoquoque casu concurrentes, ceteraque adiuncta, queis spectatis gratiam dispensationis opportunam in casu fore censeat. Id autem probe animadvertant Exmi Episcopi, *huiusmodi preces semper esse saltem sua manu subscribendas et speciali modo commendandas,* quotiescumque nempe litteras commendatitias suis manibus exarare non valeant.

Romae, ex aedibus eiusdem Sacrae Congregationis de Disciplina Sacramentorum, die 1 Augusti 1931.

✠ M. CARD. LEGA, Episc. Tusculanus, *Praefectus.*

L. * S. D. Jorio, *Secretarius.*

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

Responsa ad Proposita Dubia.

Emi Patres Pontificiae Commissionis ad Codicis canones authentice interpretandos, propositis in plenario coetu quae sequuntur dubiis, responderi mandarunt ut infra ad singula:

I. DE CELEBRATIONE MATRIMONII.

D. An *ad physicam parochi vel Ordinarii absentiam,* de qua in interpretatione diei 10 Martii 1928 ad canonem 1098, referendus sit etiam casus, quo parochus vel Ordinarius, licet materialiter praesens in loco, ob grave tamen incommodum celebrationi matrimonii assistere nequeat requirens et excipiens contrahentium consensum.

R. *Affirmative.*

II. DE MATRIMONIIS ACATHOLICORUM.

D. Utrum interpretatio diei 20 Iulii 1929 ad canonem 1099 § 2 sit declarativa an extensiva.

R. *Affirmative* ad primam partem, *negative* ad secundam.

III. DE PROCESSU INFORMATIVO IN CAUSIS SERVORUM DEI.

D. An canon 2039 § 1 sit ita intelligendus ut competens sit ad processum informativum in causis Servorum Dei instruendum etiam Ordinarius loci, in quo testes utiliter examinandi sunt.

R. Standum praescripto eiusdem canonis 2039 § 1, seu *negative.*

Datum Romae, e Civitate Vaticana, die 25 mensis Iulii anno 1931.

P. Card. Gasparri, *Praeses.*

L. * S. I. Bruno, *Secretarius.*

DIARIUM ROMANAE CURIAE.

Pontificial Appointments.

Domestic Prelates of His Holiness:

12 September, 1931: Monsignors Gerald T. Bergan, Ladislaus Bobkiewicz, Patrick H. Durkin, Frederick Gahlman, John B. Culemans, William E. Frawley, John J. Burke and Louis Selva, of the Diocese of Peoria.

Privy Chamberlains Supernumerary of His Holiness:

18 March, 1931: Monsignors Bernard J. Quinn, Edward P. Hoar, Thomas S. Sharkey, Daniel J. McCarthy, Patrick J. Rogers, William J. McKenna, William T. Conklin and George A. Metzger, of the Diocese of Brooklyn.

6 August: Monsignor Canon Leander M. Roth, of the Archdiocese of New Orleans.

Knights Commander of the Order of St. Gregory the Great, civil class:

10 June, 1931: Anthony de Navarro, of the Archdiocese of Birmingham.

16 June: Victor Mathieu, Albert Chretien and Alphonse Nelson Blanchet, of the Archdiocese of Quebec.

Knights of the Order of St. Gregory the Great, civil class:

26 March, 1931: Joseph Murray and Thomas Meehan, of the Diocese of Brooklyn.

21 April: John Tracey, of the Diocese of Brooklyn.

30 May: Wilfrid Turnbull, of the Diocese of Middlesbrough.

27 June: Francis Joseph Burkley and Edward Francis Leary, of the Diocese of Omaha.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE EARLY FATHERS AND THE GARDEN OF EDEN.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the July issue of THE ECCLESIASTICAL REVIEW, Dr. Messenger has detailed certain reasons which made it impossible for him to accept the view proposed by myself in the April number of this REVIEW, that St. Gregory of Nyssa was one of those who considered the Paradise of our first parents to have been supra-mundane. Strange though the opinion appears to us, its origin is readily intelligible. St. Gregory identified the Paradise of Adam and Eve with the Paradise to which the Good Thief was admitted on the very day of his death, with the Paradise to which St. Paul was rapt, and with the Paradise where all the elect are to enjoy their eternal reward; and as St. Paul speaks of himself as rapt to Paradise and the third heaven, St. Gregory located Paradise in the celestial regions. Unfortunately, Dr. Messenger does not explain how he interprets the various passages I adduced in support of my assertion. He merely claims that they are "patient of a different interpretation". Neither does he meet any of my arguments. For myself, I should have been interested to know his answers and what different interpretation he places on the passages in question. He refers to one only in particular, and that he calls "rather inconclusive". This is the passage where St. Gregory explains the "tunics of skin" to mean mortality—"for what kind of animals", he asks, "could have been slain and skinned for the garment to be fashioned?" As the sacred writer tells us that Adam named the various species of animals in Paradise, the reason for the Saint's difficulty is not at first obvious, and if it was not that he thought of Paradise as supra-mundane, it is a pity that Dr. Messenger has not indicated its nature.

Dr. Messenger's first reason for holding that St. Gregory of Nyssa believed in a terrestrial Paradise is that he "protests that his doctrine is not really different from that of his great brother St. Basil," and that "St. Basil rejected the supra-terrestrial Paradise". In my opinion the appeal to St. Basil affords an additional argument that his brother held Paradise to be supra-mundane; for what was St. Basil's view? His sixth Homily on the Hexaemeron is on the origin of the celestial luminaries.[1] He there says he will act as a guide to strangers visiting a new city, and conduct his hearers to the hidden wonders of this great city, where are the ineffable beauties of the stars variegating the heaven like so many blossoms. "In this city," he says, "where was our pristine home, whence that murderer the devil expelled us . . .there you will see the first origin of man, and death that at once seized upon us." Words could hardly be clearer. For St. Basil the Paradise of our first parents was celestial. Dr. Messenger quotes a sentence from the Cappadocian Doctor's homily, *Quod Deus non est auctor malorum,* to prove the contrary. It may be translated thus: "Adam was once (elevated) on high, not in virtue of (his) local position, but in virtue of (his) course of life." The reader will realize that these words do not reject the idea of Adam's sojourn in a supra-mundane Paradise, but insist that man's true elevation is due to moral qualities, just as one would not deny a king's royalty who wrote: "He was ennobled not by the royal crown, but by his numerous and stirling virtues."

Dr. Messenger next argues "that the idea of a supra-terresrial Paradise cannot be reconciled with other passages in St. Gregory". I submit that even if there were passages in the Saint's writings inconsistent with the idea in question, it would not necessarily prove him not to have entertained the idea. The reason is that if a writer has an incorrect notion, as Dr. Messenger admits other early Fathers had on the situation of Paradise, it is likely to lead him into conflicting statements when he touches on allied topics. The incorrect notion, precisely because it is incorrect, will not fit the facts, and some discrepancies are almost to be expected. The passages Dr.

[1] Migne, *P. G.*, 29, 117.

Messenger appeals to are in chapters 2 and 3 of the work *De Hominis Opificio.* The Saint there says that God manifested man in the world. Dr. Messenger rather strangely lays the stress of italics on the last three words as if they showed the Paradise of our first parents to have been terrestrial. The word used in the Greek, however, is kosmos, which means the universe, and is shown by St. Gregory in these very chapters to comprise not only the earth, but heaven as well. In Genesis I, God Almighty says: "Let us make man to our image and likeness, and let him have dominion over the fishes," etc. St. Gregory is merely echoing these words when he writes: "Man . . . is given sovereign authority over all things before he comes into existence." If these words should have guarded the Saint from assuming the supra-mundane situation of Paradise, it may be said with equal truth that they should have warned those predecessors of his whom Dr. Messenger admits to have held the same view. As a matter of fact, I dealt with this same apparent difficulty in my original article, and there showed that St. Gregory has given us a clue to his understanding of it. He would have explained it on the same lines that he explained man's possession of sexual organs, although he held that if man had not sinned, the race would have been multiplied in a non-sexual way. As my treatment runs to the length of about a page (pp.341-342), it is unnecessary to repeat it here.

Lastly, the passage Dr. Messenger quotes from the Catechetical Oration is in no way inconsistent with the view of a supra-terrestrial Paradise. It treats of man's dual nature, bodily and spiritual, and shows that in Paradise Adam already had a body. On this point St. Gregory of Nyssa rejected the teaching of Origen, who thought that man was given a body only when he sinned and was driven down onto this earth.

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SPIRITUAL ORPHANS—A PROBLEM FOR PRIESTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The Church will reach its educational millenium when every Catholic child is in a Catholic school. At present, however, despite the generous sacrifice of the laity, the numerous teaching vocations and the intelligent planning of pastors and school boards, the most optimistic will concede that we are not more than half way to the goal. This reflexion is not intended to be hypercritical. Any one familiar with the past and present of the Church in the United States can readily see the reasons for this condition. The rapid growth, the shifting population, the limited resources and more pressing problems that confront the Church in almost every section of the country, explain in good measure, why the parish school system functions for only half our Catholic children. To guarantee the other half the religious and moral training to which they are entitled, priests, religious and laity have devoted time, energy and thought, sometimes to a degree that approaches the heroic.

It is stimulating to read reports of work done for these children outside the influence of the parish school. Within recent months, two studies have been submitted in these pages which showed the practical results that come when intelligent zeal directs the efforts of religious and laity into proper channels. The field of action in one case [1] was a fast growing section of the diocese of Brooklyn. A comparatively new parish was compelled by circumstances to train and educate seven hundred children not registered in the parish school. The careful planning of the priests and the generous coöperation of the teachers brought happy results.

The survey of the more difficult problem [2] of a large parish in Cleveland was more interesting because it analyzed conditions typical of the older sections of almost every American city. Although fourteen parish schools are in the area covered by the report, an average of two hundred children a year had

[1] Canning, the Rev. Francis J., "Religious Instruction for Public School Children", ECCL. REVIEW, Vol. LXXXII no. 4, April, 1930.

[2] Scullen, Wm. A., "The Catholic Child in the Public School", ECCL. REVIEW, Vol. LXXXII, no. 6.

to be prepared for the sacraments, in a special class for public school children.

The presence of the Catholic children in public schools challenges the zeal of their parish priest. They are peculiarly his problem. The parish school lifts from his shoulders the burden of instructing the children entrusted to it, but it does not reach those spiritual orphans who are outside its walls. To make the religious education of these under-privileged children attractive and effective should be the aim of every pastor. How can this be done?

First of all, the public school child of Catholic parentage must be located. Who is he? Where is he? The local school board in some towns is reluctant to give a list of names for religious instruction. Catholic teachers may wait outside the school and encourage the children to attend. Watchful waiting at the church door on Sunday may increase the number. The older parish school children may induce their playmates to come or supply the names of delinquents, but there is no proof that such a compilation is complete. The safe and sane method is a thoroughly organized canvas conducted by the local clergy, trained social workers, or at least, prudent volunteers. Such a census is the foundation of action. Shifting population in large city parishes may work havoc with the census, but a paid social worker, working part or full time, would keep it reasonably accurate. After all, the education of public school children costs the parish practically nothing and a slight expenditure in their behalf is a parish obligation.

A parish census is merely the approach to the problem. By it, parents can be reached. They are responsible in many cases for the presence of the child in the public school, and if their good will is gained, they will be responsible for this presence at religious instruction. The success of the work depends on their coöperation, and to obtain this, many plans have been devised. Pulpit announcements on parental obligations may fall on many ears, but not on those of absentee parents. Zealous young volunteers, untactful and inexperienced, may cover much ground and also waste much time and energy. One priest has tried to gain interest by preparing illustrated talks on religious topics, exclusively for the parents

of the public school children, with results that did not justify the effort. Two plans remain. The parish may employ a trained social worker, or the priests may take their physical exercise by visiting the homes of these underprivileged children. Personal contact between priest and parent will do more to ensure attendance at religious instruction than all the other methods combined. In a few minutes, at close range, he can clear away obstacles and pave the way to perfect understanding and coöperation. The work may demand prudence and patience, but it may mean the salvation of the child and his parents, which is, for the priest, of primary importance.

Parental coöperation is of little value if the child is not interested. Religious instruction, outside school hours, demands sacrifice on the part of the child. The midweek instruction is given after he has spent five hours in school. He is straining to relax in the open air. He must decide between freedom and restraint, between play and work. He must be attracted in the right direction. Nor is the Sunday morning class naturally inviting. By attending Mass, the child has fulfilled the normal obligation of Catholics. He is asked to do more than his parents and his playmates attending parish school. He is practically prevented from weekly Communion unless he goes to class, fasting. To offset these difficulties, the class in religion should be so attractively arranged and interestingly taught that the child will be anxious to come.

The basis of success is organization. The classes on Sunday and weekdays are parts of a whole, not disjointed units. They should therefore have much in common. At the weekday class, an illustrated talk on a definite religious topic should be given by the priest in charge for all the children. Suitable pictures should be selected and the talk adapted to the child mind should be thoroughly prepared. If this is done, the eye, the ear, the memory, the imagination and the intellect would be focused attentively on the subject at hand. The Sunday classes, graded according to age and intelligence, should be built around the priest's talk. During it, the children should be questioned about the previous lesson, and then by skillful use of blackboard diagrams should be prepared for the next lesson. This would require careful planning and

complete coöperation, but dividends would come quickly in the form of improved attendance and quickened interest.

Presence at instruction class should be rewarded and absence investigated. No class should pass without accounting for every child. The attendance record sent to the guardian at monthly intervals will awaken the interest of parents and prevent truancy on the part of the child. The regular reception of the Sacraments by public school children is quite as important as religious instruction. As they grow in wisdom, they should also advance in grace. There is a sharp contrast between the opportunities afforded parish and public school children for the frequent reception of the Sacraments. Many of the Catholic school children go to confession, under the direction of their teachers, before the First Friday. In some parishes, they are given a second chance for confession on one of the Friday afternoons. Whether they continue these practices in later life is beside the question; they were given ample opportunity to develop the habit. On the other hand, the public school child is expected to go of his own initiative. At times, he may receive Holy Communion at an early Mass, and return later to Sunday school, or upon occasion, he may be dismissed early from instruction class as a reward for his effort. These plans, however, may break down order, and encourage truancy. It seems, therefore, that the public school children should be encouraged to go on the First Friday or have one Saturday reserved as their monthly Communion day.

When should the public school child finish religious instruction? In some quarters, Confirmation seems to end this period of child life. Those who examine children preparing for this Sacrament will recognize the folly of tolerating such a condition. The child drilled in the bare elements of religion passes his test with an effort, and then is apparently graduated. The greater the pity, when the child is confirmed at the age of eight or nine! Why could not the Confirmation of public school children be delayed at least until the age of twelve? Then, after a thorough review of the whole course of religion for a year, they could be graduated with fitting dignity and some assurance that they would not be lost to the Church.

Religious instruction outside school hours is, at best, a compromise, but conditions make it necessary. It is a major

problem for the Church, not only in the United States but in every country which has the neutral school. It is neither a parish nor a diocesan problem. It is national in its scope and its challenge. In some dioceses, according to reports, the instruction of public school children is well organized and quite successful. Why could not their plans of action be submitted to a section of the National Catholic Educational Association? Surely, nothing more important could engage the interest of our leaders in educational matters than the religious development of almost half the Catholic children of our country.

Some years ago, a bishop of an American missionary diocese suggested that the romance of the field afar was weaning away vocations from the prosaic home missions. Zealous workers were needed in the sparsely settled areas of our own country to propagate and preserve the faith. May we not add that the same energy, physical, intellectual and spiritual, is needed for the public school children of our American towns and cities? For while we admire the sacrifice and envy the opportunity of the generous priests in home and foreign missions, we must not forget that the fields which Christ said were white for the harvest were not a thousand miles away, but under His very eyes.

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HAVE WE NO AUTHORIZED CATECHISM?

To the Editor, THE ECCLESIASTICAL REVIEW.

The Rev. John K. Sharpe, Brooklyn, has made a long and patient inquiry into the history of the Baltimore Catechism. Rather singular, is it not, that any inquiry at all should have been necessary? The book is only forty-six years old; it has been in constant use since; during that time it has been in the hands of every priest and religious and practically every lay Catholic in the United States. Still no one seems to know for certain who brought it into existence.

How explain this unexpected mystery? Why has no one been found to take the responsibility for its existence? A work has been accepted in almost every parish, every school

and every home—why is there no one manifesting any pride in the achievement? A work attaining such a degree of popularity almost necessarily brings glory to its author; in this case apparently no one has sought the glory.

From Father Sharpe's recent article, we glean the following:

(a) "Permission to quote one dignitary was withheld, but it may be said that his testimony is valuable in that it confirms the opinion that the Baltimore Catechism was prepared *hurriedly* by Msgr. DeConcilio."

(b) The Right Rev. Bishop Gilmour of Cleveland, in Rome, 18 July, 1885, said that "when the committee on the new catechism reported that they would not be ready at the time set, the matter was turned over to Father DeConcilio and he prepared the catechism in a week; the matter was pressing and the time so short."

(c) The *Pastoral Blatt,* July, 1886, is quoted as saying: "It is far from having the authority of the Council, even if it had been compiled word for word by 'order' of the Council. For, as far as is known, the Council did not have before it the elaboration in order to submit it to an examination. If that had happened, the catechism would have been added to the acts of the Council, and sent with the acts to Rome for examination, in order to be published together with the acts, after Rome's approbation had been obtained. But, of all this, nothing is known. On the contrary, it is known that the catechism had appeared in print at the time when the examination of the acts of the Council had scarcely begun in Rome."

(d) Father W. says that "at the time of the appearance of the catechism there was general criticism of these two points—the matter treated and the manner of treating it."

Summed up, the case is briefly this. The Council appointed a committee to prepare a catechism—the committee reported they could not be ready at the time set—the matter was then turned over to Father DeConcilio—he prepared the catechism in a week—the Council did not have the elaboration before them to examine—the catechism was not sent to Rome for examination with the acts of the Council—the catechism had appeared in print when the examination of the acts of the Council had scarcely begun in Rome—at the time of its appear-

ance there was general criticism of the matter treated and the manner of treating it.

To hear that there was general criticism of the catechism at the time of its appearance, of course, creates no surprise. Such criticism has never ceased at any time during the forty-six years which have intervened. There is some difficulty, however, in understanding the statement with which we are so long familiar "Prepared and enjoined by order of the Third Plenary Council of Baltimore".

Apparently the "preparation" consisted in appointing a committee who turned the work over to one person. Did the Council in session, or even the committee, examine the draft in detail, criticize it carefully, suggest changes, insist upon corrections here and there, etc? Or did the compilation, the result of a week's attention on the part of one, eventually go to press as it came from his hands, without emendations? Of all this, nothing is known.

There is still greater difficulty accounting for the statement expressed by the word "enjoined". Naturally we have all been led to believe that Rome, without whose approbation a council's decrees have no binding effect, had formally prescribed the Baltimore Catechism as the official textbook to be used in the dioceses of the United States. Now, we are told, that Rome had nothing to do with it. By whom was the Baltimore Catechism "enjoined"? Has it been "enjoined" by any authority? Is not every diocese in the United States still free to adopt a catechism of its own choice?

Who was the author of that very familiar expression "prepared and enjoined by order of the Third Plenary Council of Baltimore"? By what term should this expression be characterized? For forty-six years millions upon millions have read and believed it. A textbook whose purpose is to teach the Law of God can hardly afford to set aside the practice of that Law in designing its title-page. Is it not time to change that title-page?

Ordinarily, the production of a textbook covers a number of years. Ordinarily, it is the work of a teacher who with his regular classes year after year subjects every section of it to rigid tests. The textbook on Religion in use in our parish schools for the past forty-six years was produced in a week!

PRESBYTER SEPTUAGENARIUS.

ST. ROBERT BELLARMINE AND THE CATHOLIC PRESS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The canonization of Robert Bellarmine does not seem to have created much comment or enthusiasm among American Catholics. Such a saint is not surrounded by the romance that circles about the North American Martyrs, nor does he possess the charm and attractiveness of St. Teresa of Lisieux; rather his life is bound up with the erudite studies of a theologian and the prosaic duties of a prelate. No one, however, who sees the hand of God in the actions of the Church can doubt that there is some significance in the canonization of such a man at the present time. If the saints have a lesson, surely Bellarmine has much to teach us.

One of the most difficult feats in mental gymnastics is to look at an historical personage in the proper perspective. We are prone to look at such men through glasses colored by our own environment. A superficial glance at Bellarmine would reveal an eminent theologian of post-Reformation days who was also a very holy man. There would not be much evidence of his influence on the present. So, linking his name to a few dusty tomes in an unfrequented theological library, we would complacently label the Cardinal " old-fashioned ". This would be to miss the whole key to Bellarmine's character and sanctity. He is not a Saint to-day because he was old-fashioned; he is a Saint precisely because he was modern and up to date. He was a man who kept abreast of current thought, in fact he was often ahead of it, so far that even we can still afford to follow his lead. When we imagine Bellarmine in his study writing a refutation of James Stuart's theory of the divine right of kings; when we see his old-style lamp and antiquated writing material, we have a typical modern concept of a theologian of the past. Perhaps there is nothing wrong with the picture as we have painted it, but the rub comes when, by a peculiar mental kink, we think that the Cardinal *felt* the way he looks, that is, about three centuries behind time. This is not so. While Bellarmine was busy refuting King James he felt exactly like a twentieth-century ecclesiastic writing an article on the Soviet question. That old lamp looked to the Cardinal like a Mazda bulb does to us; he used a quill pen much as we use a fountain pen or a typewriter.

A little reflexion on things like these may convince us that to imitate the saints a person need not be behind the times, but, on the contrary, quite modern and energetic. Were Bellarmine living to-day, it is safe to say that he would be a steady contributor to our leading Catholic publications. He would probably have several attractive and solid volumes on sale as well as some interesting pamphlets on the newstands. All this sounds strange and a bit far-fetched, but is it very far from the truth? Cardinal Bellarmine was a staunch defender of the faith, so he chose the best methods for overcoming the opposition.

Our present-day problems have much in common with those which confronted Saint Robert. The same principles are at stake, although the application differs at times. Take for example the hubbub raised by the entrance of a Catholic in the presidential campaign. The whole controversy over religion and politics was set lose in the arena to stamp and bellow as it did in the days when James Stuart claimed to be an absolute monarch. That is only one instance among several. The Cardinal had to stem the tide of Protestantism which threatened to overwhelm the faith; the modern ecclesiastic has to take up arms against the ranks of atheism and infidelity. Holiness and learning were the weapons that the Saint used to such good effect; holiness and learning are the weapons that must be used to-day. These arms are the only means of success for one who wishes to follow in the footsteps of a doctor of the Church. Men such as Bellarmine should arise to-day, as in the past, from the ranks of the clergy. They will have to be men who realize that to follow this Saint's example they must be prayerful as well as learned, hard workers as well as deep thinkers.

Men in Bellarmine's class were characterized not only by the fact that they possessed something worth while, but also by their ability to pass their ideas on to the faithful. They were able to "sell" their goods. A man may be very learned and yet be unable to give to others the benefit of his learning, just as a saint may be holy and yet fail to attract people. Though such characters undoubtedly have their place in the economy of the Church, they never make a Bellarmine nor an Aquinas. The ecclesiastical writer who wishes to bind Catholics closer

to their faith, bring backsliders to a sense of their duty, and draw outsiders to the light of truth, must be able to present his arguments and persuasions in an attractive form. Such a task is a challenge even to a Bellarmine. During the Counter-Reformation the arch-enemy of the Church was the disintegrating effect of Protestantism. There existed, however, a more widespread interest in theological questions, together with a more general grasp of the principles of logic and argumentation, so that the number of those who could follow with profit a closely reasoned and often technical argument was larger than is the case to-day. Hence a work like Bellarmine's Controversies had a wide use and a popular appeal. The point to be noted is that the Cardinal fitted his plan of campaign to the mentality of the age, precisely what he would do, were he writing to-day. Against the Protestants he used what were then modern methods, which, *mutatis mutandis,* must be used to combat the modern mind. A syllogism that would have meant something to one of Bellarmine's contemporaries is unintelligible to the average man of this century. But that same argument, written out in plain language, would produce its effect. There would seem to be a need of interpreters of Catholic Philosophy and Theology, lest the people, bereft of the solid truths of faith, fall prey to half-baked theories and false religions.

There may be some who do not think that the Church should stoop to the methods of the crowd. It is doubtful if Bellarmine would be among this number. He did not disdain to enter the lists against all the Protestants of Europe, since he saw that some people have to be met on their own ground. The Catholic Church has shown her adaptability to changing conditions many a time, though in all the vicissitudes of her existence she retains her essential character. This is a power that springs from her innate vitality. As loyal sons we would like to see her powerful in our own time, her supremacy proven to all. The able defence and clear exposition of the faith by many lay writers is a source of great satisfaction, but a similar group among the clergy aids the Catholic cause. Let no one think that the labors of those ecclesiastics who are now fulfilling that need are underestimated. The point at issue is that the "laborers are few". Men thoroughly

grounded in Catholic teaching, imbued with a great love for the faith, and possessed with the power to place its truths before the people in an effective manner, would be an answer to the present need.

Some may think that by attractiveness of form is meant compromise of principle. Let them recall that there is such a thing as the attractiveness of the truth. The writers who will do the kind of work that Bellarmine did are not those who are captivated by the truth because of its literary effect, or pleased with Catholic doctrine because it lends itself to fine-writing; rather they are those animated by that love for the truth which finds delight in clothing it with a fitting garment of words.

The enemy makes his present attack under the standards of exotic religions, clever philosophies, and a fashionable atheism. Such erroneous systems attract by their outward glamor and the tincture of truth they contain. There seems to be a certain thrill for the Occidental mind in being a Theosophist or the member of a Hindu cult. To be a mere Catholic seems prosaic and dull. They fail to see that the Catholic comes into contact with more of the reality, wonder, and poetry of life than any other person. But the desire for apparent novelty persists. Thousands are employed in applying new theories to age-old principles and, in the event of a conflict, rejecting not the theory but the principle. When some venture to maintain that the principle should be retained, the high seriousness with which they make the assertion proves it to be something out of the ordinary. This is the problem which Catholics have to solve.

One often hears of the treasures of Catholic thought. To many this phrase conjures up a row of dusty tomes with Latin titles on their frayed covers. Such a sight is quite repulsive to the modern mind, which delights in bright-colored blurb jackets covering neat volumes with the ink scarcely dry on their pages. Too frequently the Catholic theologian keeps the same old display in his cobwebby windows, then wonders why the crowd goes across the street to the new-comer, who, though he sells an inferior article, has taken the latest course in window display and salesmanship. Can the members of the clergy say that they bring Catholic truth before the people

with the same energy that their opponents employ in spreading error? The apostle is not the only fisher of men; the devil is also in that business and seems to be quite adept in the preparation of bait.

But is not charity better than authorship? Is not a cup of cold water given for Christ better than a learned book written about Him? What enlightenment does St. Robert give us on this point? His reputation for charity equals his reputation for learning; he is a Saint not because of his charity alone, nor yet for his learning. He was given the honors of the altar because he found time for both. While letting his "light shine before men," he reached out his hand to help the little ones of the Master. It is in the twentieth century, in the year 1931 that the Church proposes Robert Bellarmine as a model for the imitation of the clergy. In him we have an effective defender of the faith, a learned theologian, an excellent religious, a charitable priest, and a zealous prelate, and —a Saint.

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A NEW DECLARATION REGARDING THE "GRAVE INCOMMODUM" IN CANON 1098.

From the words of canon 1098, "sine gravi incommodo", some authors have drawn the conclusion that only in cases of physical absence of the pastor, the Ordinary or other properly delegated priest, could Catholics benefit by the concession made in that canon—that is, to marry before two witnesses without the presence of a duly authorized priest, provided of course the other conditions of the canon were verified. Other canonists, however, had insisted that the words "sine gravi incommodo" permit of a wider interpretation and that the favor of the canon could be extended to cases where the pastor, the Ordinary or delegated priest was indeed physically present, but morally hindered from assisting at the marriage. The classic case they used to illustrate their point was this: in certain countries of Europe a civil marriage ceremony is not only prescribed, but it may not be preceded by any religious marriage ceremony under threat of penalties. Canonists of the second group just mentioned maintained that, if for serious

reasons the civil ceremony could not be performed (for example, because a marriage invalid in the eyes of the Church but valid in civil law and not dissolved by civil divorce would hinder a priest from assisting at the marriage of one of the parties to the previous marriage with a third person), a duly authorized priest could not be obtained to assist at the marriage *sine gravi incommodo,* and hence the marriage could take place before two witnesses but without the presence of a duly authorized priest.

This disagreement among authors opened the avenue to many doubts, and the Pontifical Commission for the Authentic Interpretation of the Canons of the Code was asked to settle the controversy. On 10 March, 1928, it replied as follows:

I. De forma celebrationis matrimonii

D. An canon 1098 ita intelligendus sit ut referatur tantum ad physicam parochi vel Ordinarii loci absentiam.

R. *Affirmative.*[1]

This declaration was explained by authors to mean that the second broader interpretation mentioned above was rejected.[2]

Now comes this new declaration of the Pontifical Commission of 25 July, 1931, which reverses those authors' explanation of the Commission's earlier declaration:

I. De celebratione matrimonii

D. An *ad physicam parochi vel Ordinarii absentiam,* de qua in interpretatione diei 10 Martii 1928 ad canonem 1098, referendus sit etiam casus, quo parochus vel Ordinarius, licet materialiter praesens in loco, ob grave tamen incommodum celebrationi matrimonii assistere nequeat requirens et excipiens contrahentium consensum.

R. *Affirmative.*[3]

Accordingly, even if the Ordinary or the pastor is actually present in the place where the marriage is celebrated, but be-

[1] *Acta Ap. Sedis,* XX (1928), 120.

[2] Cf. A. Vermeersch, *Periodica,* XVII (1928), 77-80; *Apollinaris,* I (1928), 334-339. For the danger of death they pointed to the power of dispensing from the canonical form in virtue of canons 1043-1044; but for other cases they saw no other escape than by addressing the Holy See, as the Sacred Congregation of Sacraments had directed, 31 January, 1916, in regard to a similar provision in the decree *Ne temere.*

[3] *Acta Ap. Sedis,* XXIII (1931), 388. See Eccl. Review, supra, p. 619.

cause of some moral impossibility, e. g., the danger of exposing oneself to arrest and punishment in the civil court, or the like, the *grave incommodum* of having a priest to assist at the marriage, as required in canon 1098 before the privilege of this canon be employed, is verified. In such case, provided the other conditions of canon 1098 are present, Catholics by giving their matrimonial consent in the presence of two witnesses, but without the presence of a duly authorized priest, can contract a marriage that is valid in the eyes of the Church.

AN EXEMPTION FROM THE CANONICAL FORM OF MARRIAGE.

A Further Declaration Regarding Canon 1099.

The article "An Exemption from the Canonical Form of Marriage" in the November issue of the REVIEW, 1930, discussed the declaration of the Pontifical Commission for the Authentic Interpretation of the Canons of the Code under date of 20 July, 1929, to the effect that children born of mixed marriages who from infancy had been reared outside the Catholic Church, were not bound to observe the canonical form of marriage.[1]

While Creusen [2] considered this interpretation an *extensive* one (which to a certain degree is equivalent to a new law), the REVIEW considered it *explicative,* i.e., merely clearing up a phrase that was not quite certain. The most recent authentic interpretation by the Pontifical Commission asserts that the previous interpretation is merely *declarative.*[3]

The importance of this new reply lies in the application of the earlier interpretation to marriages contracted before the decision of 20 July, 1929. If this earlier interpretation had been extensive, it would not have exerted any force until three months after its publication in the *Acta Apostolicae Sedis* (cf.

[1] "An *ab acatholicis nati,* de quibus in canone 1099, § 2, dicendi sint etiam nati ab alterutro parente acatholico, cautionibus quoque praestitis ad normam canonum 1061 et 1071.

"R. Affirmative."—*Acta Ap. Sedis,* XXI (1929), 573.

[2] *Nouvelle Revue Théologique,* LVII (1930), 66; *Epitome Iuris Canonici,* II, 4. ed. (Malines: H. Dessain, 1930), n. 407.

[3] "D. Utrum interpretatio diei 20 Julii ad canonem 1099, § 2 sit declarativa an extensiva.

"R. *Affirmative* ad primam partem, *negative* ad secundam."—*Acta Ap. Sedis,* XXIII (1931), 388.

canon 17 § 2). Since it was promulgated in the issue of 2 September, 1929, it would not have become effective until after 2 December 1929: but marriages contracted before this date by children born of mixed marriages who from infancy had been educated outside the Catholic Church would have been invalid for lack of canonical form.

In our explanation that the Pontifical Commission's reply of 20 July, 1929, was merely explicative, we supposed that the phrase of canon 1099 § 2 under discussion had not been entirely clear and that the Pontifical Commission's earlier decision was merely explanatory and by way of clarifying a doubtful phrase; that since the phrase was doubtful, marriages coming within the pale of the Commission's declaration (but contracted before that decision) had not been subject to the canonical form of marriage—that is to say, in view of the doubt regarding this phrase of canon 1099 § 2 (cf. canon 15), children born of mixed marriages who had from infancy been reared outside the Catholic Church had not been obliged to observe the canonical form, and that marriages they might have contracted before that declaration without observing the canonical form were valid.

Now the recent reply of the Pontifical Commission asserts that its interpretation of 20 July, 1929, is merely *declarative*. This is equivalent to stating that that interpretation is evident from the words of canon 1099 § 2. As canon 17 § 2 states, a merely declarative interpretation exerts retroactive force. In the present instance the effect of this new reply is this:—from the time the Code went into effect children who were born of mixed marriages, but who from infancy had been brought up outside the Catholic Church, were not obliged to observe the canonical form of marriage and marriages contracted by them even before this declarative interpretation, without observing the canonical form, were valid.

The practical results which are given in our comment in the November, 1930, issue are in agreement with those of this recent declaration of the Pontifical Commission, though they were reached by a different course of reasoning.

NURSES-IN-TRAINING ASSISTING IN ABORTION.

Qu. In our city there is only one hospital. It is not a Catholic hospital. The nurses are nearly all Catholic. They have met with some very trying situations. They have been called upon to assist at "therapeutic abortions" in so-called "desperate cases".

I. May they assist the doctor and in how far? The doctor leaves the order to administer "Pituitrin" by hypodermic injections. Pituitrin is administered in order to contract the muscles of the uterus and thereby bring on abortion. May a Catholic nurse, following the doctor's orders, give the hypodermic injection of pituitrin? She knows that it is given to help procure abortion. It is written on the order sheet. They have asked the non-Catholic nurses to do this up till now. What is to be done if no non-Catholic nurse can be had?

Up to date they have refused to carry out orders. The superintendent is a non-Catholic. She has put the situation up to the board of directors, and they have told her to get other nurses who will carry out the doctor's orders.

II. May a Catholic nurse assist in the operating room, by handing the doctor, who is performing an abortion, the necessary instruments?

III. May a Catholic nurse administer the anesthetic?

In all cases the fetus is not viable.

Resp. No one may lawfully effect a direct abortion. Nor may a Catholic nurse ask a non-Catholic to do it. It is plain murder, as the Holy Father distinctly says—or an attempt at it. Everyone is obliged simply to have nothing to do with it; that is the only way out of direct abortion; that is, so far as directly effecting it is concerned.

It is to be noted, however, in connexion with this case that pituitrin and such injections have good uses and effects and may be or should be administered.

So too, many surgical operations involving abortions are legitimate.

What do nurses-in-training know about all this?

In regard to therapeutic abortions which are certainly illicit, the part taken by the nurse-in-training, putting in her apprenticeship in the operating room, is not coöperation in the proper sense of the term.

Is there not much loose thinking and usage of the term coöperation? To coöperate, formally or materially it matters

not, one must be an efficient cause, *causa determinans,* as De Lugo says; that is, to produce or secure an effect with another; *operare* is to produce *an opus,* not merely *laborare.* Even negative coöperation must amount to this. One coöperates physically by personal effectiveness; morally, by influencing the will of another so that he effects the evil (this is properly called scandal). In every case it is some actual effect that is coöperation.

Now, a nurse in the operating room does none of these things. The abortion is not, by any stretch of terms, her doing. She causes nothing, contributes nothing efficiently. This distinction is familiar to theologians, but not to all writers. De Lugo (III, Disp. VIII, Sect. xi) gives a variety of instances, and shows that these are not "proprie cooperatio". The nurse's activity is a far remove from any of these.

The things that the nurse does are certainly indifferent or good, and affect neither the abortion nor the will of the patient or doctor. She does not countenance or approve the crime.

But she is present and active, and here is the wrongdoing, if any. Certainly she should not be present even to witness it, much less have a subservient though non-coöperative part in it, without grave reason. All things being equal, she should avoid being there, under pain of sin. But her situation as a nurse-in-training, preparing for a career, or profession, is a perfectly legitimate one and requires her to put in her period of training in the operating room where a great variety of operations is performed. She has a *valde gravis ratio* for being there; and, if she were obliged to give up her status, that would constitute a hardship also *valde gravis.*

This problem of the nurse is a recent one and yet the text-book theologians of our day ignore it and are still rehashing the big theologians "de cauponibus, choreis, famulis," etc., etc.

Vermeersch volunteers an approach to this question: "In nullo hospitio, ut liquet, Sorores . . . ; sed materialis co-operatio minus difficulter in hospitiis . . . excusari potest. Ad commune enim religionis bonum et plurimarum animarum salutem refert ut sorores potiusquam feminae laicae . . . ministrent. Quare, excepta formali co-operatione, . . materialis co-operatio, etiam purgandi et disponendi instrumenta, lavandi

et preparandi corpus pro operatione, et translatio in operationis locum, damnari non poterit, secluso scandalo, quod satis commode, v.g. declaratione, removebitur.

"Si agatur de privato . . . hospitio, neganda est omnis cooperatio etiam materialis, nisi forte remotissima, ut est ipsa exceptio personae laborantis malo, in cubiculo a Sororibus adornatum." II, p. 97.

Apart from the economy of this teaching, there is one obvious question: Is it coöperatio?

Mutatis mutandis, the case of the nurse-in-training is analogous and more readily justified.

For the individual nurse-in-training, if protest or refusal would mean dismissal and the considerable expense and hardship of getting into some other training school (away from home, for example), or the giving up of her career and all the loss this involves, it would seem too much to require, especially in these depressed times when many thousands of nurses are without means of a livelihood, as even other situations are scarce. To say, under any circumstances, that she must absolutely give up her position, is, it seems to us, to lose sight of all the principles and casuistry of material coöperation. And is this even material coöperation?

A further consideration to the point, at which we have already hinted: What do nurses-in-training know about what they are required to do? What do they know about the efficacy of injections or medicines they are required to give? Do they know how to read the charts to give them this information? This case is an instance. Pituitrin has good uses, most probably only good or indifferent effects. When nurses-in-training read on the chart "Pituitrin injection—abortion" or some such phrase, they may think only of criminal abortion; whereas the full statement would be; "Pituritin injection for hemorrhage after abortion"—which is a perfectly licit thing and should be given. Again, as far as can be ascertained from authorities, there is no known medicine or injection that will effect *per se* the abortion of an inviable fetus.

As regards operations, we know this, that even those who should be fairly knowing, are not as knowing as they think they are. Conflicts between nuns and Catholic surgeons of

unimpeachable integrity are not unheard-of when the surgeon was right. Why find fault with a nurse-in-training, who, as all doctors consulted say, knows little—which in this case is less than nothing—and goes about her work assisting at numerous operations in a more or less helpful fashion (judging from the way the surgeons find fault)—asking no questions. She has legitimate reason for putting in her apprenticeship, and her part is not clearly of the character it is too often assumed to be. Surgeons do not regard the nurse as a coöperator. Besides, if she did ask about the nature of the operation, how would she know that she is getting the right answer? There is no prohibition or censure declared by the Church that affects nurses, as yet.

In connexion with the *case as stated,* there is, nevertheless, another observation to be made. As the nurses are nearly all Catholic, there is doubtless a local reason for this; perhaps only Catholics can be secured. Then certainly a concerted public protest, or a strike, might be in order and possibly would be effective. On this last point we have some misgiving; at least we have not the implicit confidence of some writers. In this day and age, when medical men and social workers and publicists have so imbued the public mind with the merits and virtuousness of therapeutic abortion etc., and have had these things declared legal, it is hardly likely that hospitals or doctors are afraid of publicity. In fact, rather they would relish it. It may be, however, that the particular hospital will be brought to terms, by reason of its peculiar circumstances. This much may be gained: the duty of a vigorous protest will be acquitted and a sadly needed public assertion of Catholic morality and standards made. It will also serve to keep nurses right-minded in this important manner.

A NATIONAL SANITARIUM FOR INFIRM PRIESTS.

Our readers will welcome the announcement that the Sisters of Mercy have bought ground on which they propose to erect a national haven for sick, aged and infirm priests. The site chosen is at Raton, in the northeastern section of New Mexico, and the home is to be known as " Mount St. Paul, the Apostle, Sanitarium ". Before selecting the location of this priestly

home, other sites in various parts of the country had been carefully considered by competent authorities. The environs of Raton were found to offer an ideal spot by reason of easy accessibility, natural beauty, and year-round healthy climate. As a health resort it has everything to commend it.

The projected Sanitarium has the almost unanimous endorsement of the American Episcopate, in its plan to render this long-needed service to sick, aged and infirm priests. While no priest will be denied the privilege of paying, if he so prefer, the same faithful service will be at his disposal, day and night, and just as gladly, without cost to him. Priests who may desire merely to spend a few weeks of pleasant vacation from their usual labors will pay a nominal sum to help meet expenses. The Sisters in charge offer this, not in "charity," but as a service of ordinary justice to the clergy, in return for the priest's own work for God and country.

The cost of building, equipping and providing an endowment fund for the perpetual maintenance of the Sanitarium is likely to run to $3,000,000. It is a reasonable sum, and American Catholics will contribute it so as to help bring to the priests of America that same peace of mind which the priests, through their ministrations, have so often brought to them. The cause is as urgent as it is laudable, and there can be no doubt that it will receive encouragement and support from our priests as well as from the laity. Contributions may be made payable to Mount St. Paul, the Apostle, Sanitarium, and addressed to the Sisters of Mercy, Raton, New Mexico.

PRAYERS AT INCENSATION DURING HIGH MASS.

Qu. Is there an obligation on the part of the celebrant of a solemn high Mass to repeat carefully and in the proper manner the words associated with the blessing of the incense and the incensing of the altar?

Resp. The "Ritus celebrandi Missam" (VII, 10) does not allow any doubt in this regard. The celebrant must say ("dicente", "dicens", "dicet") the words associated with the blessing of the incense and the incensing. These beautiful formulae are vocal prayers, and therefore should be memorized by the celebrant, and recited "digne, attente, devote et integre".

"DOMINE, NON SUM DIGNUS" RECITED ALOUD.

Qu. Is the priest who is about to give Holy Communion required to recite the "Domine, non sum dignus" completely, in a loud voice? The celebrant before his own Communion pronounces only the first four words in a loud voice, does he not?

Resp. The formula "Domine, non sum dignus," etc. and the preceding one "Ecce Agnus Dei," etc., must be said entirely in a loud voice by the priest who is about to give Holy Communion. See *Rituale Romanum,* Titulus IV, Caput 2, Rubric No. 3: ". . . Dextera (manu) sumit unam particulam quam inter pollicem et indicem tenet aliquantulum elevatam super pyxidem; conversusque ad populum in medio Altaris *dicit clara voce:* 'Ecce Agnus Dei, ecce qui tollit peccata mundi'. Mox subdit: 'Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo et sanabitur anima mea'; quod iterum ac tertio repetit . . ." See also Wapelhorst, tenth edition, page 275, 4.

On the contrary, when saying Mass, the priest before his own Communion utters in a moderate tone of voice the words, "Domine, non sum dignus," and continues the formula in a low tone. "Dicens voce aliquantulum elevata, 'Domine, non sum dignus'; et secreto prosequitur, 'ut intres,' etc." (Ritus celebrandi Missam, X, 4.)

Criticisms and Notes

THE WAY OF THE SCEPTIC. By the Rev. John E. Graham. Lincoln MacVeagh Co., New York. 1931. Pp. 316.

Newman spoke volumes when he said, " Unlearn Catholicism and you open the way to your becoming a Protestant, a Unitarian, Deist, Pantheist, Sceptic in a dreadful but inevitable succession "; and Father Graham has given additional proof to this terrible truth in this his latest and in many respects his best of volumes.

Father Graham's primary purpose in this work is one that will sting the Septic and may arouse the editors of our so-called first-class journals to that American sense of fairplay which a fondness for monetary advancement, for the past few years, seems to have dulled. The author's purpose may be tersely stated by asking the question: Have the American sceptic and the editors who so readily publish their articles, lost their spurs? In other words, has the average sceptic forgotten the rules of the game of argument? Father Graham by kindly pointing out the slipshod methods of such books as *A Treatise of the Gods*, by Henry L. Mencken, which he employs as a typical example, shows in unequivocal terms that this type of writer is by no means an adequate authority on the reality and worth of Revealed Religion. Not only does the author expose the weaknesses of such writers as are styled by him " new poet-historians of the supernatural ", but he also states the Catholic views of the points attacked with a clearness and conciseness that add greatly to the worth of this volume. Nay more, he has gathered as additional testimony for each of the points treated an extensive array of citations " from non-Catholic writers whose unbiased researches in historical matters connected with religious institutions gives them a just claim to speak authoritatively on the questions in dispute."

Beginning with his statements on the Nature, Origin and Evolution of Religion the author carries the reader through the difficulties that are often a stumbling-block to those outside the fold and not too clearly grasped by many within. The author guides his readers from the Deposit of Faith, as found in Tradition and Holy Scripture, to a study of its infallible custodian here on earth, in convincing fashion. Not only does he state the Christian side, but he also exposes the emptiness of the views of the opponents by tearing away the mirage of subtle yet attractive style employed by them, in their attacks on these saving facts of Christianity.

The sceptic of to-day seems to have no respect for those beliefs held so sacred by such a large number of his fellow-citizens. Fair-

play, if not prudence, should have guided him away from sneering at such truths as help to sustain Christian manhood in our nation. The shallowness as well as the unkindness of these attacks as shown by Father Graham will do much to make the Catholic manhood of our country love more dearly, study more deeply and practise more zealously the sublime teachings of our holy religion. On the other hand, these expositions should make the sceptic, if there is still a spark of sportsmanship left, frankly acknowledge that he has failed here to be guided by the rules of the game.

The problems connected with the relations of religion and the findings of modern science are treated so clearly that these chapters of the volume will prove of great value to the non-Catholic as well as to the Catholic reader who desires a short and correct statement on such points. The so-called intelligensia will squirm (for none are so sensitive as they), as they read the indictments brought forth against their heroes and the idols they worship.

Clergy and laity will find this book intensely interesting and instructive. The Knights of Columbus should see to it that a copy of *The Way of the Sceptic* should be in every city library, for it is a book that every true citizen should read so that he can help block the kick that agnosticism and atheism are aiming at the very foundations of our American homes and nation.

PERE GIRARD, Educator. (Ninth of The Franciscan Studies.) By Andrew Maas, O.M.C., A.M. Joseph Wagner Inc., New York. 1931. Pp. 59.

This tightly written treatise, outlining the life and educational endeavors of Père Girard, priest of the Franciscan Minor Conventual Order, is a worth-while defence of much that is modern in our present curriculum and methods. As one reads these attractive fifty-odd pages one is forced to say again that Newman was right when he said, "To be deep in history was to cease to be a Protestant." As the author of this admirable brochure says: "Though unknown to many, the memory of this venerable Franciscan deserves perpetuation, for his educational work was outstanding, not only because the reforms wrought by him in that field cast a veritable lustre upon Switzerland and upon Fribourg, his native city, but also because from the seclusion of his convent this pious and learned Friar renewed the foundations of pedagogical science." Well indeed might the Swiss National Exposition in 1914 at Geneva list him as one of the four great pedagogues of Switzerland. He is truly a "Catholic Pestalozzi".

Every priest and especially every Catholic teacher in our primary grades should secure this invaluable work.

NEW LIGHTS ON PASTORAL PROBLEMS. By the Rev. Paul H. Furfey, Ph.D. The Bruce Publishing Co., Milwaukee, Wis. 1931. Pp. 103.

In these twenty well-written chapters Dr. Furfey has given to every priest and student of Pastoral Theology many thought-provoking suggestions. In no volume yet written has the old and hackneyed charge that there exists a conflict between religion and modern science been more positively refuted. Page after page of this little treatise presents by way of indirection proof that the time-honored and venerable science of religion can and does go hand-in-hand with the newly unfolding sciences of Modern Psychology, Mental Hygiene, and Psychiatry.

Self-knowledge or humility, guidance clinics or spiritual direction have been wonderfully aided and rendered more effective by this the latest of Dr. Furfey's works. In this compact little volume the zealous pastor of souls will find a friendly guide and stimulating teacher which will disclose for him many of the profound principles employed by Jesus Christ in His loving guidance and direction of individuals.

The author of these pages will be richly repaid by the gratitude of its readers, for this book will prove to be a real aid in the sacred cause as carried out by the priest in the confessional, by the pastor in his parish, by the sister in her class-room, and by that large and growing group among our Catholic laity who are using their talents during their leisure time to aid in correcting mal-adjustments among our weaker brethren.

A RETREAT UNDER THE GUIDANCE OF SAINT JOHN OF THE CROSS. Mother Mary of the Blessed Sacrament. Benziger Brothers, New York. 1930.

The present book is a translation of a French work, the third edition of which was published by Lethielleux at Paris in 1927. Whether it is an authorized translation or not there is nothing to indicate. The only thing that reveals that it is a translation of an old book is a remark in parenthesis which preludes the translation of a French letter of approval of the original work.

The French preface says that the author translated the "Critical Edition" of St. John of the Cross which appeared at Toledo from 1912-1914. The English preface says that the author everywhere followed the English text from the second revised edition of David Lewis, London, 1891. Both these works contain long passages

shown by Dom Chevallier to be interpolations.[1] However, the interpolations were introduced by one whose orthodoxy and piety are above reproach; and if the present book is used as it is intended, as an aid to one making a spiritual retreat, and not as a source book for the ideas of St. John of the Cross, it will serve its function well.

It is to be highly recommended as a useful aid to one who is making a retreat in private.

KIRCHLICHES HANDBUCH FUR DAS KATHOLISCHE DEUTSCHLAND. By Zentralstelle für Kirchliche Statistik des Katholischen Deutschlands. Köln. Siebzehnter Band 1930-1931, Gilde Verlag. Köln (xx+426, 12 Marks).

Notwithstanding the fact that the statistics of the United States Bureau of the Census are considered, by experts, as amongst the best in the whole world, the American priest, as a rule, has but little regard for statistics or statistical research work. But to tell him that statistics may become an auxiliary in the administration of the parish and the *cura animarum* will certainly create surprise. In the present German Catholic yearbook, however, we have a scientific work which may be classed as an auxiliary to pastoral theology.

The manual is of the practical type. It is meant to be a reference book for the busy pastor. Its purpose is to serve as a lexicon of present-day church history. It aims to present to the reading public the conditions of the Catholic Church of to-day. Consequently it gives a complete account of the civil and ecclesiastical legislation and by statistical methods it searches into the internal social and religious movements of the German people.

What is the practical value of a statistical manual such as the one at hand? Its undeniable value consists in imparting to us reliable knowledge as to the success or failure of our priestly work within the framework of the whole nation. Let us give a few examples of this, as it is impossible to outline within the limited space at our disposal the construction of the whole volume.

The actual number of converts, for the year 1929, throughout the German Republic falls short of nine thousand. Nine thousand converts out of a nation of over sixty million souls is certainly not an encouraging percentage. This small gain is totally offset by a loss of forty-three thousand persons who during the same year apostatized from the Catholic Church.

Another disheartening item is the following. There are living in Germany at present approximately twenty million Catholics. Of

[1] *Le Cantique Spirituel de Saint Jean de la Croix, Docteur de l'Église*, 1930.

these only about twelve and a half million are fulfilling their Easter duty.

Mixed marriages present another sad chapter. According to the information here given, only about 36 per cent of the mixed marriages were contracted before a Catholic priest and only 46 per cent of the children of mixed marriages were baptized in the Catholic Church.

On the other hand, there are some items which register an advance. Under the guarantee of religious liberty, religious Orders and Congregations report an increase in their numbers. The number of the secular clergy, too, is encouraging. Catholics are frequenting institutions of higher education in ever increasing numbers.

It is an interesting task to observe the internal movements of a population, to study the rise and fall and the shifting of certain tendencies within a big nation and to follow the trend of certain social and religious activities of a people. But let us not lose sight of the fact that the activities of a nation depend upon the initiative and activities of the individual, or, to express it more correctly, of hundreds and thousands and millions of individuals who coöperate with one aim in mind. For the whole is nothing else but the sum of the parts. The general conditions of a country depend upon the health and prosperity of the individuals. Realizing the responsibility of the individual, within the framework of the whole nation, we understand the value of the last fifty pages of this book.

Every pastor ought to ask himself: What is my contribution to the welfare and prosperity of the Church? How far am I responsible for the general decline of this and that interest? How far am I keeping behind the rest of my confrères? Are the activities of my own parish above or below the average of the country? Is my parish faring better or worse than the neighboring parishes? Here, in the last section of the manual, we have a mirror, an examiner of the pastoral conscience, which enables one to check up on the success or failure of one's own activities.

In the last fifty to sixty pages of the volume we find a classified statistical table for the administration of the Sacraments according to deaneries. At first sight, it looks like a mass of figures at which nobody would have patience to look. But we consider this particular section of the yearbook the most valuable part of the work. Reproducing the results for all the items in every deanery, the statistical table does not become offensive, as it remains within the limits set by the ethical code of professional secrecy. Yet every single pastor in the whole German republic is enabled to check up on the success or failure of his own personal activities. Every pastor can judge his own work as it stands within the framework of the deanery.

He can confess to himself: "When it comes to this or that particular item, I am remaining behind the rest of the pastors of the deanery. I am falling down. Here or there, the enemy makes inroads. This or that is a point of danger to which I will have to direct my reserves. This is a weak point and in the future I shall have to make every effort to stop the leakage." A consideration of this nature not only gives statistical tables great value in the administration of the parish, but makes them even a stimulant to greater zeal and more strenuous efforts in the *cura animarum.*

Let us hope that we, in the United States, will possess some day in the near future a similar work. There is no lack of general impressions and abstract statements. But there are still missing research works which aim at calling attention to weaknesses and declining tendencies in our pastoral activities. Only by constructive criticism and the will to correct existing weaknesses and failures will we be able to assure success and advance in the religious and spiritual life of our parishes.

Literary Chat

The Annals of the Carmel of Loretto, a little work of 175 pages, written by the Rev. Charles H. Schultz, contains much that is of interest to the friends of the Carmelite Sisters in the United States. The work refers primarily to the foundation at Loretto in the diocese of Altoona. But it contains beyond that a good interpretation of the spirit of Carmel and many details of the architecture and the illustrative art of the convent. Those who share the view that the secular press tends to lose touch with spiritual things will note with pleasure that this book is published by a newspaper company and the proceeds of its sale will be devoted to the convent. (The Times-Tribune Company, Altoona, Pa.)

Another little volume is added to the growing literature on Teresa Neuman of Konnersreuth. Although it follows the general lines to be found in similar sketches of her extraordinary experiences, our interest in the supernatural leads us to welcome every effort toward the interpretation and appreciation of a contemporary whose experience seems to go far beyond the possibility of natural explanation. (*Story of Teresa Neuman,* by Father Pacificus, O.M.Cap. Benziger Brothers, New York; pp. 71.)

A new *Horae Diurnae* (6 x 4) has just been brought out by the Casa Editrice Marietti, via Legano 23, Torino 118. It contains, in addition to the ordinary range of contents of the *Horae,* many litanies and prayers for various occasions. The rubrics are printed in black ink. While the use of red ink for them involves extra expense in printing, there are so many visual advantages in following the tradition that it seems well worth while to retain it.

The Rev. Michael Andrew Chapman has just brought out a volume of brief sermons adapted to the Sundays of the year and some of the important feasts. (*The Heart of the Fathers.* B. Herder Book Company, St. Louis; pp. 371.) This is perhaps a commonplace way of referring to the appearance of a book of sermons, but the work possesses a trait that has unusual significance. The author has based his

sermons on the patristic homilies of the third nocturn of the Breviary. Many thoughtful bishops and priests who cherish a living interest in the rôle of preaching have been known to lament the rather widespread indifference to the homilies of the Breviary as helpful guides for the preacher.

The recent receipt of twenty-two numbers of the pamphlet publications of the Catholic Truth Society of London brings to attention again the extraordinary service to faith rendered by this busy organization. The larger number treat historical subjects. Three of the pamphlets have a particular timeliness: The Retreat Movement; A Guide to Social Service for Women; Pitfalls in Science and History.

The Paulist Press continues its work in the same field. Among its recent pamphlets we may mention one on *Mother Seton,* by John C. Reville, S.J.; *Catholic Dictionary,* compiled by Charles Henry Bowden of the London Oratory and revised by a Paulist Father. Within its 56 pages it includes a very wide range of definitions of terms familiar in Catholic life and practice. It would carry flattery too far were we to assume that an examination of the average Catholic would show that this *Dictionary* is not needed. One would do very well to have the little *Dictionary* at hand at all times. Another of the Paulist pamphlets, *Quadragesimo Anno,* contains the text of the Encyclical of Pius XI on Reconstruction of the Social Order.

Among the recent pamphlets issued by America Press four may be mentioned as of present value. All of them were written by the Rev. Francis LeBuffe, S.J. (*So This Is Evolution; Human Evolution; Misguided Evolution; God and Some Scientists*).

The National Catholic Welfare Conference continues its activity in the publication and distribution of pamphlets. Among recent numbers the following may be mentioned: *A Study of the Health of Children in the Diocese of Peoria; A Study of Unemployment; Study Club Outline for the Parent Educator.* The Catholic Association for International Peace has published a reprint of a paper on the Permanent Peace Program of Pope Benedict XV, by the Rev. Dr. Donald A. MacLean. It was read at the fifth annual conference. Copies may be obtained through the N. C. W. C. It may be well to remind our readers of the great value of all such pamphlets, and of the wisdom of collecting and binding them. A recent visit to a clerical household brought to notice 60 bound volumes containing 1200 pamphlets. The collection is priceless.

Father Winfrid Herbst, S.D.S., has republished in a pamphlet of 96 pages a series of *Letters on Vocation* that appeared originally in *Manna,* a Catholic monthly for young folks. One notes with pleasure that the author does much to set before the mind of the youth a correct understanding of vocation to Brotherhoods and their place in the composite life of the Church. (*Vocation Letters,* The Society of the Divine Savior, St. Nazianz, Wisconsin.)

The Rev. Norman F. Speicher, O.M.Cap., has translated and adapted the German text of *Die Rechte Ordensoberin* of Father Max Schmid, S.J. (*The Sister in Charge,* Practical Advice for the Direction, Care and Governance of Sisters. Benziger Brothers, New York; pp. 175.) The little work brings to the surface many minor faults which are rooted in temperament and which on this account tend to escape sufficient attention. The booklet is of real service for all sisters as well as superiors and for chaplains and confessors.

We published in our issue of December 1929 a review of the Rev. J. B. Code's translation of the Sixth French Edition of the *Life of Elizabeth Seton* by Madame De Barbarey. An introduction to the translation is written by the Most Reverend Archbishop of Baltimore. The Macmillan Company of New York has just reprinted the work under the date of August 1931.

Those who recognize the great authority of Abbot Cabrol in the field of Liturgy and who share his enthusiasm for the popularizing of the Liturgy will give a real welcome to his recent publication. (*The Mass,* Its Doctrine, Its History. The Story of the Mass in Pen and Picture. P. J. Kenedy and Sons, New York; pp. 59.) The work contains 72 illustrations. It would serve admirably in relation to a series of sermons on the Mass and it may be recommended unreservedly to the growing number of laity who have caught the spirit of the liturgical revival.

The Bruce Publishing Company reprints in a booklet of 170 pages a series of instructions on the teaching of the *Ten Commandments.* The chapters appeared originally in the *Catholic School Journal* and were written by two members of the School Sisters of Notre Dame, Sisters Mary Agnesine and Mary Catherine. The method of treatment brings the exposition close to everyday experience. Problems for discussion are taken from it. Many references to literature, art, hymns, follow each chapter. Any one engaged in the duty of explaining the Commandments will find the little book extremely helpful. Although the work was prepared for pupils in the upper grades, these instructions are of real service to any adult. Perhaps few of us get beyond the grades in spiritual excellence.

Those who admire Cardinal Mercier and who cherish his memory will welcome an interpretation of his career from the standpoint of interior life, written by G. Joannes. (*Le Cardinal Mercier,* Docteur de la Vie Interieure, Pierre Téqui, Libraire-Editeur pp. 145, 82 rue Bonaparte, Paris VI.) One notes with pleasure the fact that the Preface is written by the Sulpician Father, Dr. Tanquerey, whose scholarship and power as a teacher endear him to a very large number of American priests. Alluring as every feature of the Cardinal's career is, the author confines her attention to his spiritual development and to his work as educator, spiritual director and interpreter of the ideals of asceticism and the mystical life.

An amusing story is told of a student in a Catholic college conducted by a religious community in which there were a number of lay brothers. At an examination in Church History he was asked to name the Fathers of the Church. Quick wit helped him when information was lacking. He thought that perhaps the brothers were named after outstanding and saintly figures in the history of the Church and that the Fathers belonged in that category. In his answer to the question he mentioned the saints after whom the brothers were named and the question was answered successfully. Those of us who may be in the plight of the student will find valuable information in a book by the Rev. Father Paul, O.S.F.C. (*The Doctors of the Church,* Preface by the Archbishop of Birmingham. Benziger Brothers, New York; pp. 181.) Short sketches are given of the Doctors of the Eastern Church, the Early Doctors of the Western Church, Western Doctors of the Middle Ages, later Doctors of the Western Church, and some of the Fathers of the Church who have not been declared Doctors.

The material appeared originally in the *Franciscan Annals* between 1918 and 1925. Their republication in book form is due to requests from many sources that the author make his studies available to the general reader, particularly the clergy. The author dedicates the work to the Fathers of the Council of Ephesus, the fifteenth centenary of which occurred this year.

Dr. Florence Mary Fitch's *The Daughter of Abd Salam,* is the story of a peasant woman of Palestine. Although in the form of fiction, the little book is really a serious study of the present condition of the peasant Mohammedan woman of Palestine. The author was a member of the American School of Oriental Research in Jerusalem, while the present writer was Acting Director at the same institution in 1926-1927. She had ample opportunity to learn the true conditions, not only from natives of Palestine but also from direct observation.

She was present at most of the scenes which she describes. The photographs were also taken by herself and one could put the real names on most of them.

We often forget what woman owes to Christianity; we take for granted that without it woman would have reached the exalted position she now holds. *The Daughter of Abd Salam* will contribute its share to give us saner views. It makes a very fit present to celebrate the advent of Christ on earth. Without Him our mothers and sisters might still be under the yoke which, in spite of lighter intervals, weighs so heavily on the Mohammedan peasant woman of Palestine. (Richard Badger, Boston; pp. 75.)

Books Received

SCRIPTURAL.

THE EPISTLES OF THE SUNDAYS AND FESTIVALS. With an Introduction, Notes and Moral Reflexions. By Cornelius J. Ryan, D.D., late Canon of the Metropolitan Chapter of Dublin; formerly Professor of Sacred Scripture and Hebrew, Holy Cross College, Clonliffe; author of *The Gospels of Sundays and Festivals.* Two volumes. M. H. Gill & Son, Ltd., Dublin. 1931. Pp. cix—327 and vi—474. Price, £2–2–0.

THE EPISTLES OF ST. PAUL. With Introductions and Commentary for Priests and Students. By the Rev. Charles J. Callan, O.P., S.Th.M., Litt.D., Professor of Sacred Scripture in the Catholic Foreign Mission Seminary, Maryknoll, N. Y. Vol. II: Ephesians, Philippians, Colossians, Philemon, First and Second Thessalonians, Pastorals and Hebrews. Joseph F. Wagner, Inc., New York; B. Herder, London. 1931. Pp. ix—488. Price, $5.00 *net.*

MANUEL D'ÉTUDES BIBLIQUES. Rédigé Conformément aux directives données par S. S. Pie X aux professeurs d'Ecriture Sainte, Lettre apostolique *Quoniam in re biblica,* 27 mars 1906. Par Abbé Lusseau, Docteur ès-sciences bibliques, professeur au Grand Séminaire de Luçon; et Abbé Collomb, Licencié ès-sciences bibliques, professeur au Grand Séminaire de Versailles. Tome V (IIe Partie): Les dernières Epitres de saint Paul; les Epitres catholiques; l'Apocalypse. Pierre Téqui, Paris–VIe. 1931. Pp. 565. Prix, 30 *fr.*

BIBLE HISTORY. A Textbook of the Old and New Testaments for Grades Five and Six of Catholic Schools. By the Rev. George Johnson, Ph.D., Department of Education, Catholic University of America, Washington, D. C.; the Rev. Jerome D. Hannan, D.D., Department of Religion, Mt. Mercy College, Pittsburgh, Pa.; and Sister M. Dominica, O.S.U., M.A., Supervisor of Model School, Sacred Heart Junior College and Normal School, Louisville, Ky. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. xviii—557. Price, $1.16; $0.87 net to schools.

THEOLOGICAL AND DEVOTIONAL.

A COMPENDIUM OF THEOLOGY. Comprising the Essential Doctrinal Points of both Dogmatic and Moral Theology, together with the More Important Notions of Canon Law, Liturgy, Pastoral and Mystical Theology, and Christian Philosophy. By the Very Rev. J. Berthier, Founder of the Missionaries of the Holy Family. Authorized translation from the fifth French edition by the Rev. Sidney A. Raemers, M.A., Ph.D., of the Department of Philosophy, University of Notre Dame. Vol. I. B. Herder Book Co., St. Louis and London. 1931. Pp. xv—378. Price, $2.75 *net.*

THE SISTER IN CHARGE. Practical Advice for the Direction, Care and Governance of Sisters and on Their Mutual Relationship for All Those in Authority. Translated from the German of Max Schmid, S.J. by Norman F. Speicher, O.M.Cap., M.A., S.T.B. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. 175.

CHANNELS OF REDEMPTION. The Sacraments, Their Institution, Nature and Effect. A Textbook for Colleges and Universities. By Charles G. Herzog, S.J., Professor of Theology at Woodstock College, Maryland. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. xii—246. Price, $3.00; $1.80 net to colleges.

ST. PATRICK, HIS LIFE AND MISSION. By Mrs. Thomas Concannon, M.A., D.Litt. Longmans, Green & Co., London, New York, Toronto. 1931. Pp. xxxiv—260. Price, $2.50.

LITURGICAL LAW. A Handbook of the Roman Liturgy. By the Rev. P. Charles Augustine, O.S.B., D.D. B. Herder Book Co., St. Louis and London. 1931. Pp. xv—467. Price, $4.50 *net.*

DAILY THOUGHTS FROM THE LITTLE FLOWER. St. Therese of the Infant Jesus. Selected and translated by Francis Broome, C.S.P. Paulist Press, New York. 1931. Pp. 48. Price, $0.05; $3.50 a hundred; $30.00 a thousand.

CHRISTMAS. By Francis P. LeBuffe, S.J. (*"As It Is Written" Series,* I.) America Press, New York. 1931. Pp. 88. Price, $0.35 *postpaid.*

CLOSE TO JESUS.. A Picture Prayer Book for Jesus' Little Friends. Compiled by Father Aloysius, O.M.Cap., author of *Our Father's House.* M. H. Gill & Son, Ltd., Dublin. 1931. Pp. vi—88. Price, 1/6.

THE ACT OF RELIGIOUS PROFESSION. A Brief Historical Synopsis and Commentary. A Dissertation Submitted to the Faculty of Canon Law of the Catholic University of America in Partial Fulfillment of the Requirements for the Degree of Canon Law. By the Rev. Wolfgang N. Frey, O.S.B., A.B., J.C.L., of St. Vincent Archabbey, Latrobe, Pa. (*Canon Law Studies,* No. 63.) Catholic University, Washington, D. C. 1931. Pp. viii—174.

CONFERENCES ON THE INTERIOR LIFE. In Four Volumes. By the Rev. A. M. Skelly, O.P. Vol. IV. B. Herder Book Co., St. Louis and London. 1931. Pp. vii—338. Price, $2.50 *net.*

ST. IGNATIUS. By Christopher Hollis. Harper & Brothers, New York and London. 1931. Pp. ix—287. Price, $2.50.

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LA ROYAUTÉ DU CHRIST selon la Doctrine Catholique. Par Dom Lucien Chambat, Moine Bénédictin. Préface de Son Excell. Rév. Mgr l'Evêque d'Autun. (*Collection de la Revue du Christ-Roi,* I.) Pierre Téqui, Paris-6e; Hiéron, Paray-le-Monial (Saone-et-Loire). 1931. Pp. xv—74. Prix, 5 *fr.* 60 *franco.*

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THE WILL TO SUCCEED. By Edward F. Garesché, S.J., M.A., LL.B., author of *Training for Life,* etc. P. J. Kenedy & Sons, New York. 1931. Pp. viii—216. Price, $2.15 *postpaid.*

THE NATURE OF BELIEF. By M. C. D'Arcy, S.J., M.A., Campion Hall, Oxford. Longmans, Green & Co., New York and Toronto. 1931. Pp. 336. Price, $3.00.

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FOUNDATIONS OF THOMISTIC PHILOSOPHY. By A. D. Sertillanges, O.P. Translated by Godfrey Anstruther, O.P. (*Catholic Library of Religious Knowledge,* XX.) Sands & Co., London; B. Herder Book Co., St. Louis. 1931. Pp. v—255. Price, $1.35 *net.*

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HISTORICAL.

THE LIVES OF THE POPES IN THE MIDDLE AGES. By the Right Rev. Monsignor Horace K. Mann, D.D., Rector of the Collegio Beda, Rome; Corresponding Member of the Royal Academy of History of Spain; Member of the Accademia d'Arcadia and of the R. Società Romana di Storia Patria. The Popes at the Height of Their Temporal Influence: Innocent II to Blessed Benedict XI, 1130–1305. Vol. XVII: Nicholas IV to St. Celestine V, 1288–1294. Kegan Paul, Trench, Trubner & Co., Ltd., London; B. Herder Book Co., St. Louis. 1931. Pp. vii—346. Price, $5.00 *net.*

THE MARONITES OF LEBANON, the Staunch Catholics of the Near East. With an Historical Sketch of the Early Syrian Churches. By the Rev. Paul Abraham, P.P., Our Lady of Lebanon Church, Wheeling, W. Va. Vol. I. 1931. Pp. x—195.

MOTHER SETON. By John C. Reville, S.J. Second edition. America Press, New York. Pp. 32. Price, $0.10.

L'AME D'UN PRETER. Monseigneur Laveille dans ses Souvenirs, ses Notes intimes et sa Correspondance. Par E. Laveille, S.J. Pierre Téqui, Paris–6e. 1931. Pp. xix—277. Prix, 14 *fr. franco.*

RELIGIOUS LIBERTY IN TRANSITION. A Study of the Removal of Constitutional Limitations on Religious Liberty as Part of the Social Progress in the Transition Period. By Joseph Francis Thorning, S.J., Ph.D. First Series: New England. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. vi—252. Price, $2.50 *net.*

CATHOLIC JOURNALISM. A Study of Its Development in the United States, 1789-1930. By Apollinaris W. Baumgartner. Columbia University Press, New York. 1931. Pp. xvi—113. Price, $1.50.

CATHOLIC CULTURE IN ALABAMA. Centenary Story of Spring Hill College, 1830-1930. By Michael Kenny, S.J., Ph.D., Litt.D. Preface by Dr. James J. Walsh, K.C.St. G., M.D., Ph.D., Litt.D., LL.D., Sc.D. America Press, New York. 1931. Pp. xvi—400. Price, $5.00.

FRATE ANTONIO, IL MIO VESCOVO. Nello Vian. (*I Quaderni del Cattolicismo Contemporaneo,* 4.) "Vita e Pensiero", Milano. 1931. Pp. xi—197. Prezzo, *Lire* quattro.

LA LETTERA DI ARISTEA A FILOCRATE. Introduzione Testo Versione e Commento. Raffaele Tramontano, S.J., Professore di S. Scrittura nel Pontificio Seminario Regionale Campano. Prefazione del R. P. Alberto Vaccari, Vice Preside del Pontificio Istituto Biblico. Ufficio Succursale della Civiltà Cattolica in Napoli (173). 1931. Pp. xvi—274. Prezzo, *L.* 50.

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As this is the time when the Forty Hours' Adoration is held in many churches, it is well to call attention to the fact that on 27 April, 1927, the Sacred Congregation of Rites issued new rules which are henceforth to govern this beautiful devotion. We have published a revised Manual (price 25c.), which embodies all these new regulations. The following comparison between the old and revised Manual may be a help to the Reverend Clergy:

OLD EDITION

Confession and Communion

The Confession may be made and Communion may be received on the day before the Exposition begins, or on the morning before the Exposition has actually taken place. C. S. I., 12 January, 1878.

Masses

The three votive Masses are not permitted:

(a) On Sundays of the first and the second class;
(b) On Feasts of the first and the second class;
(c) During the octaves of Epiphany, Easter and Pentecost.

Orations to be Said

In the solemn votive Mass of the Blessed Sacrament for the Exposition and for the Reposition of the Blessed Sacrament all commemorations and collects are omitted. S. R. C., 18 May, 1883.

On doubles of the first and the second class in all Masses sung at the altar of Exposition the commemoration of the Blessed Sacrament is made sub unica conclusione, unless other commemorations are to be made, when it is made after them.

In all Masses sung or said at other altars on doubles of first and second class the commemoration of the Blessed Sacrament is omitted.

Mass Pro Pace

The solemn votive Mass pro Pace is sung with the commemoration of the Blessed Sacrament sub unica conclusione and without Credo except on Sundays.

The Last Gospel

These three votive Masses have the Gospel of St. John at the end.

REVISED EDITION

Confession and Communion

The Confession may be made within eight days immediately preceding the Exposition. Holy Communion may be received on the day before the Exposition begins; both Confession and Holy Communion may also be made on any day within the octave of the Exposition. Can. 931, § 1.

Masses

The celebration of these three votive Masses follows the rules laid down for the solemn votive Mass: pro re gravi et publica simul causa, as given in the Roman Missal under Additiones et Variationes in Rubricas Missalis. II, 3 and V, 3. S. R. C., 27 April, 1927.

The three votive Masses are not permitted:

(a) Sundays of the first class.
(b) Feasts, double of the first class.
(c) All Souls' Day.
(d) The two votive Masses of the Blessed Sacrament are not permitted on days when the Office is said, or commemoration is made of any mystery of Our Lord connected with the Blessed Sacrament.

Orations to be Said

These votive Masses admit sub distincta conclusione a commemoration of any Sunday, a feast of second class, a feria major (Advent and Lent), Rogation Days, a privileged Vigil, or a privileged Octave. If, however, there should be an obligation of a conventual Mass, or a High Mass be celebrated of the Office of the day, these solemn votive Masses do not admit of any of the above commemorations.

During the Forty Hours' Devotion the commemoration of the Blessed Sacrament sub distincta conclusione is to be made in all Masses, even on feasts of first class, unless the Mass be said, or commemoration made of one of the mysteries of Our Lord connected with the Blessed Sacrament.

Mass Pro Pace

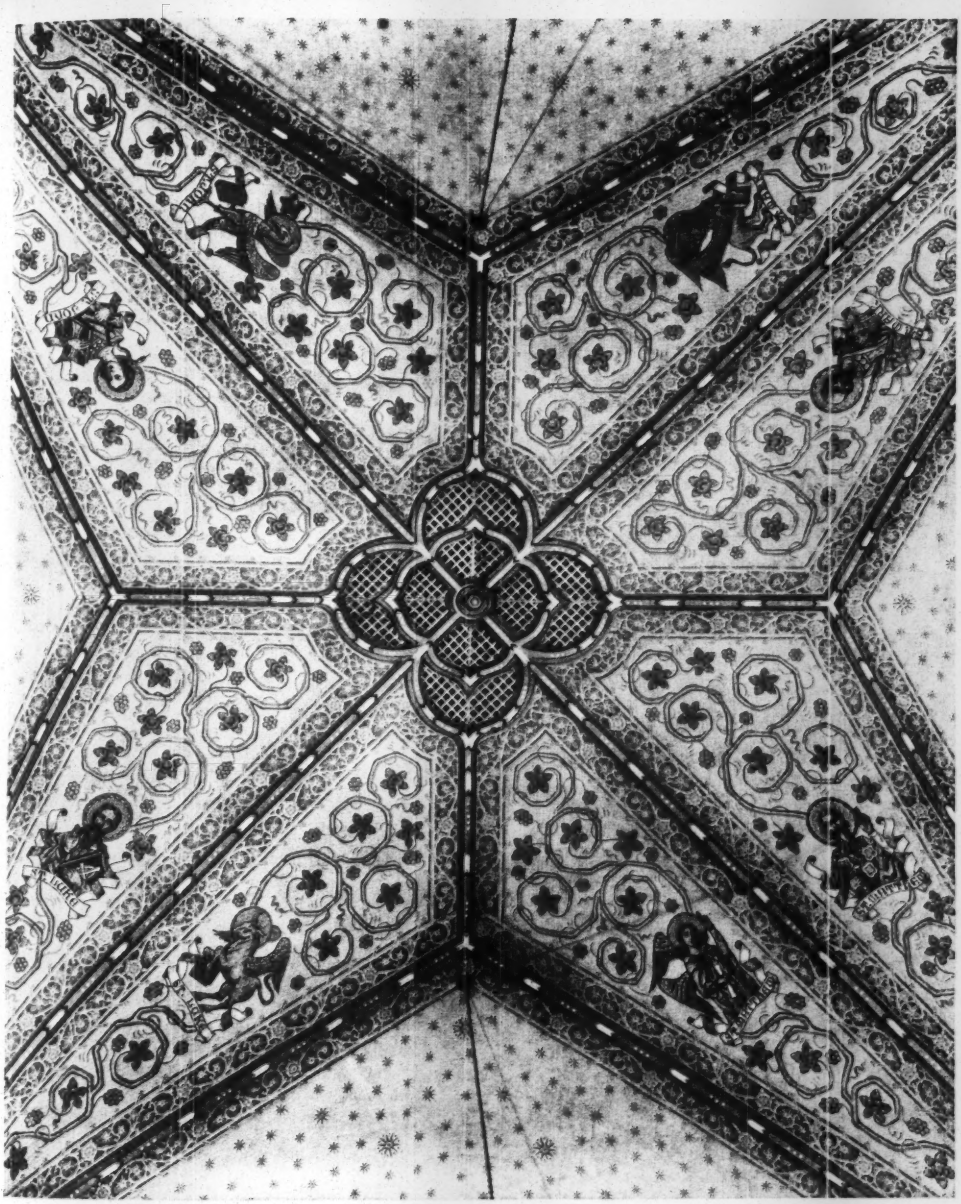
In the solemn votive Mass pro Pace the commemoration of the Blessed Sacrament is to be added sub distincta conclusione and the Credo is said even on a week day.

The Last Gospel

At these three votive Masses the last Gospel is that of St. John, unless commemoration has been made of a Sunday, a ferial of Lent, and Ember Day, Rogation Monday, a Vigil, the Octave day of Epiphany, or a day within a privileged Octave of the first order (Easter and Pentecost), in which case the Gospel of the occurring day is said at the end of the votive Mass. Moreover, if commemoration is made of a feast of B. V. M. or of the twelve Apostles, whose feasts have a strictly proper Gospel, that Gospel is said at the end of the Mass. S. R. C., 29 April, 1922.

American Ecclesiastical Review

1722 Arch Street Philadelphia



Detail of ceiling decoration executed by Rambusch in the Blessed Sacrament Church, Springfield, Ill. Rt. Rev. Msgr. M. A. Tarrent, Pastor, Aschauer & Waggoner, Architects. This rich treatment was applied on acoustic material without impairing its sound absorbing properties. The material and method used are indorsed by a score of acoustical engineers.

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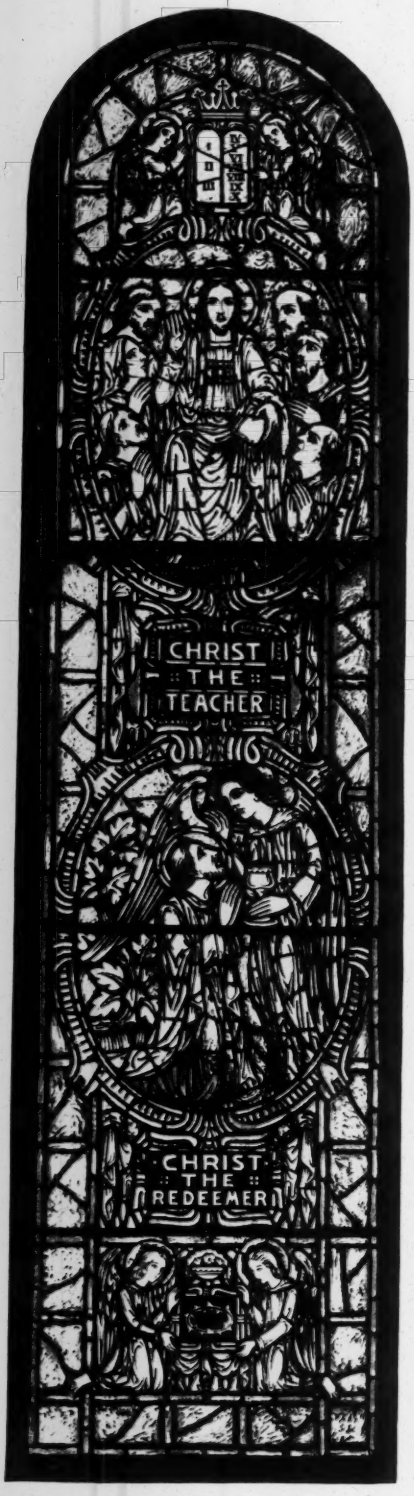

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(5) Help to create a calm state of mind which will assist the worshipper in meditation and prayer.

• • •

These and many other points are covered in "The Art of Stained Glass," a paper written by Harold W. Rambusch for the Acolyte and quoted by the Bulletin of the Stained Glass Association of America. This article together with a number of illustrations has been incorporated in a beautiful pamphlet showing some of the more recent windows executed by Rambusch. Your copy will be mailed free upon request.

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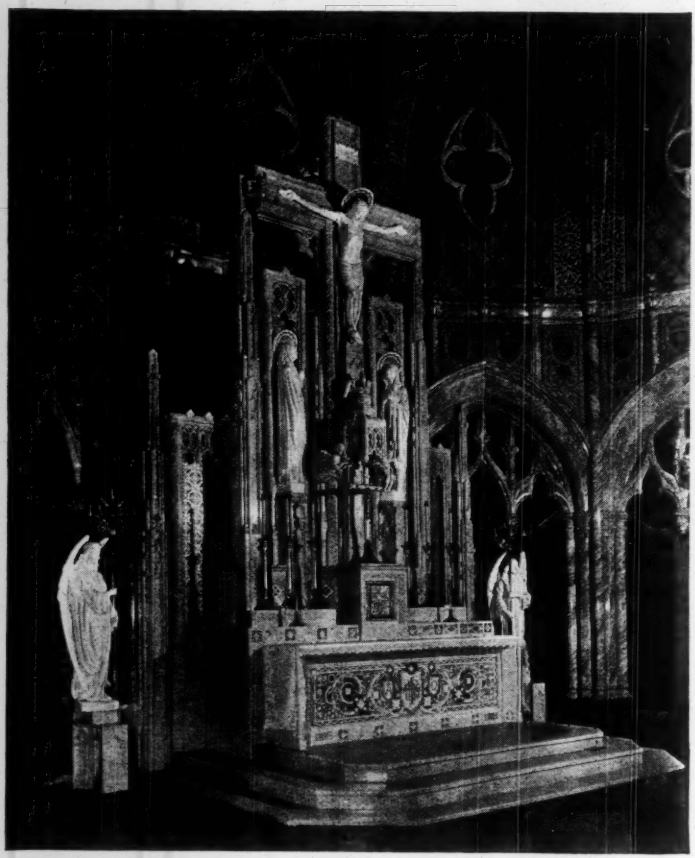

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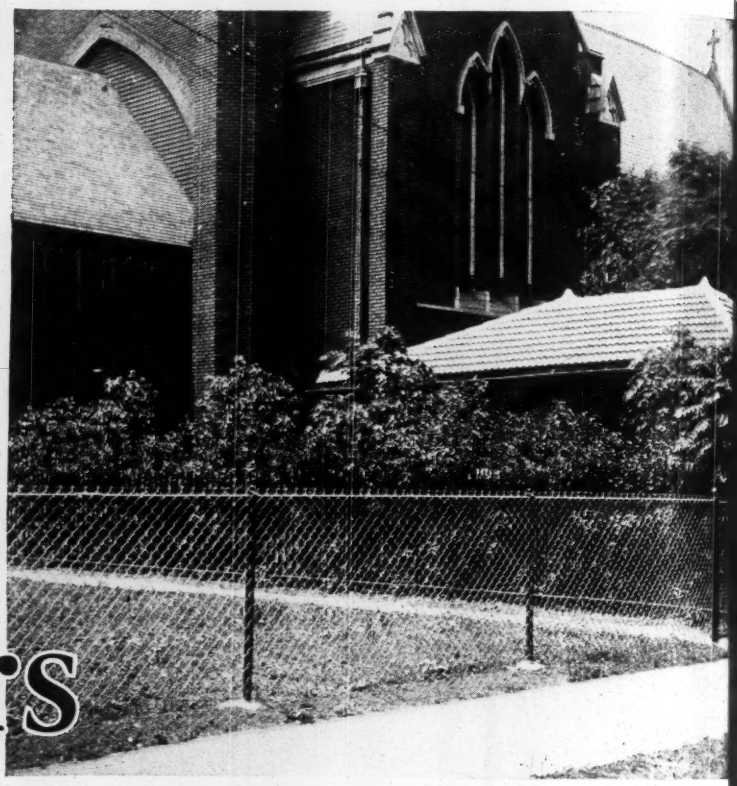

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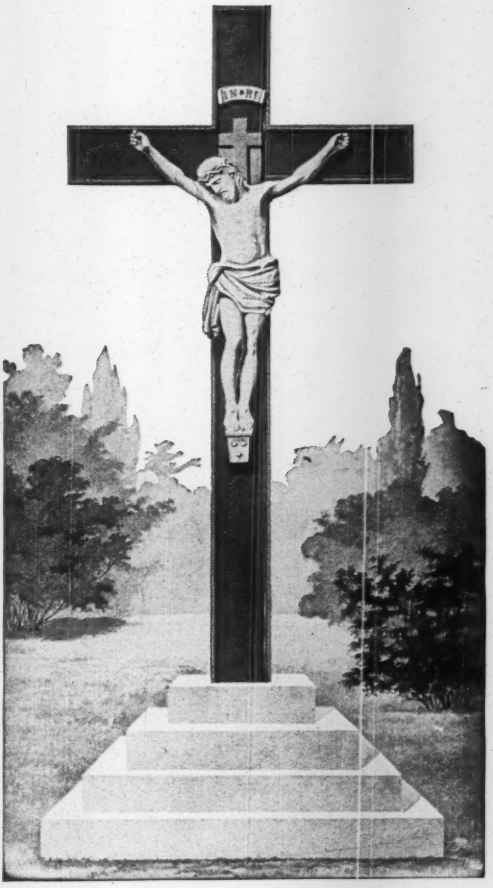

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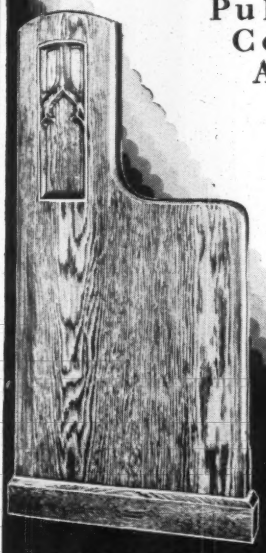

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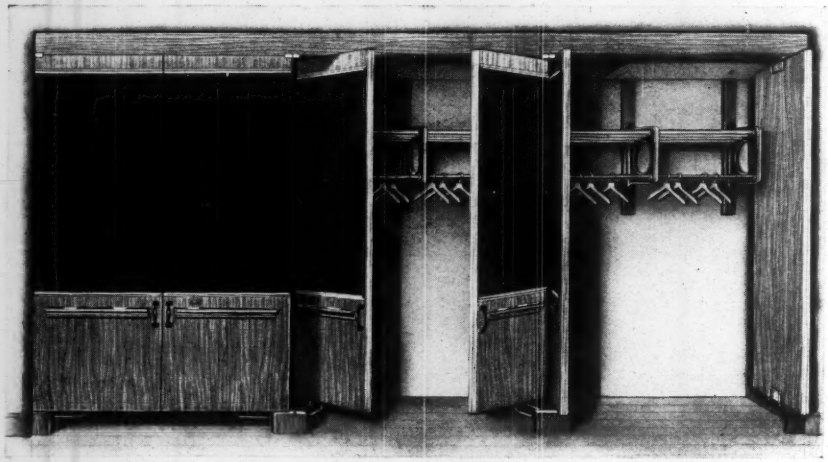

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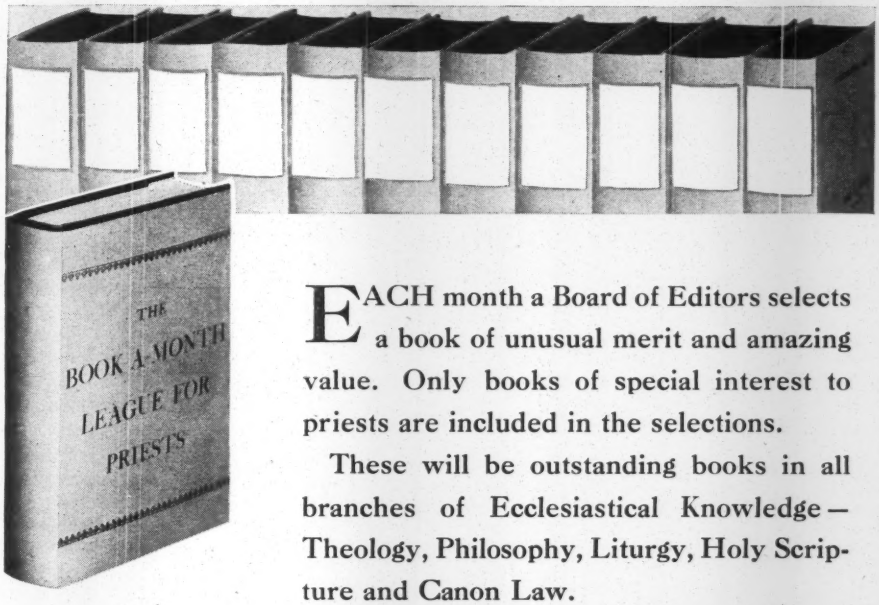

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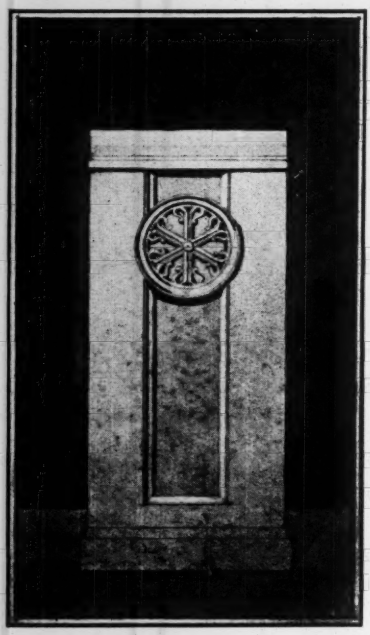

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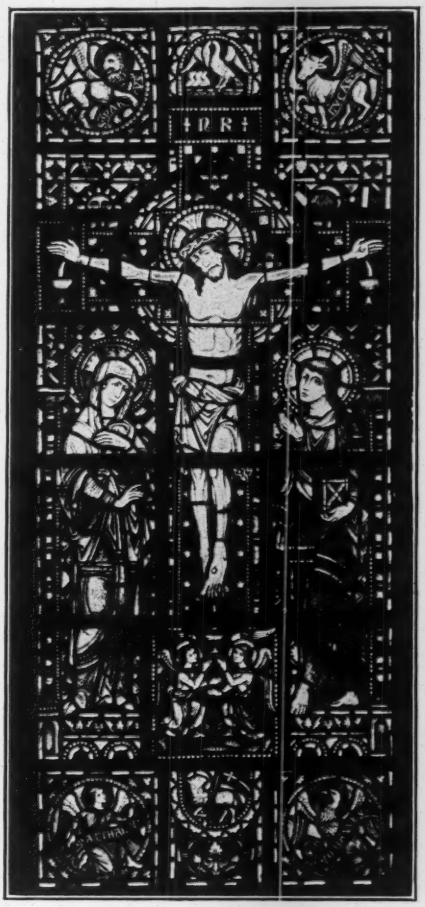

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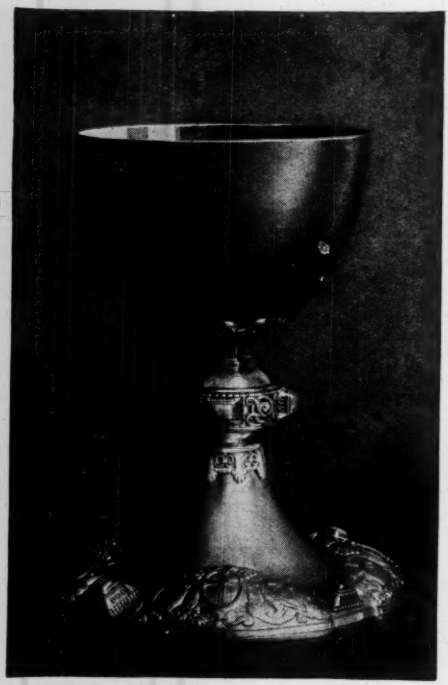

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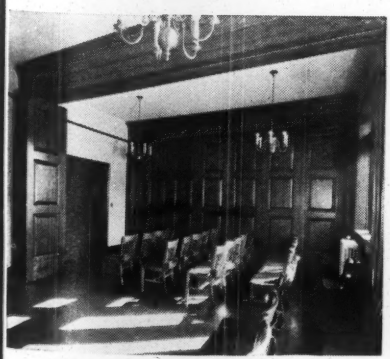

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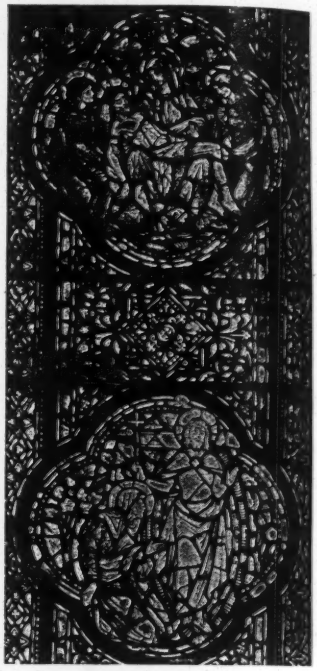

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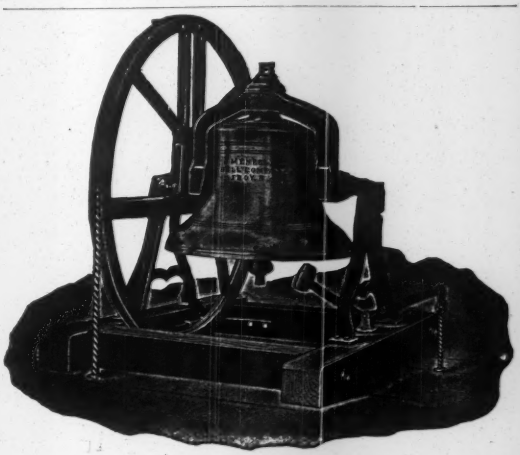

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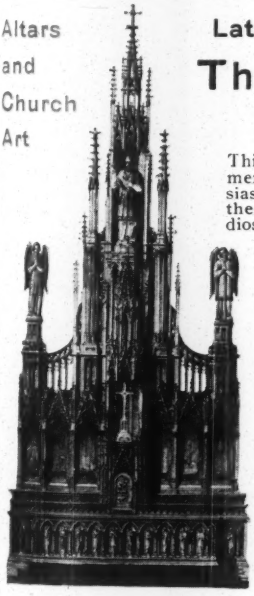

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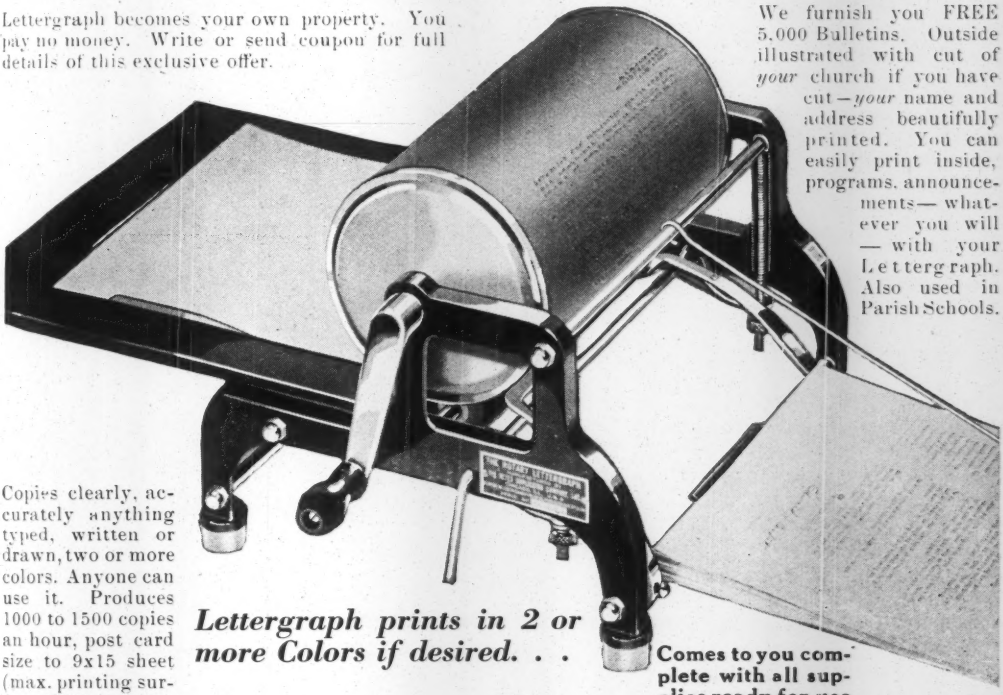

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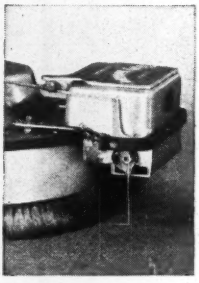

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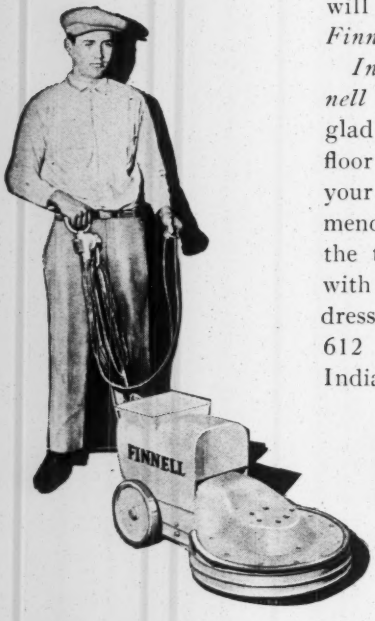

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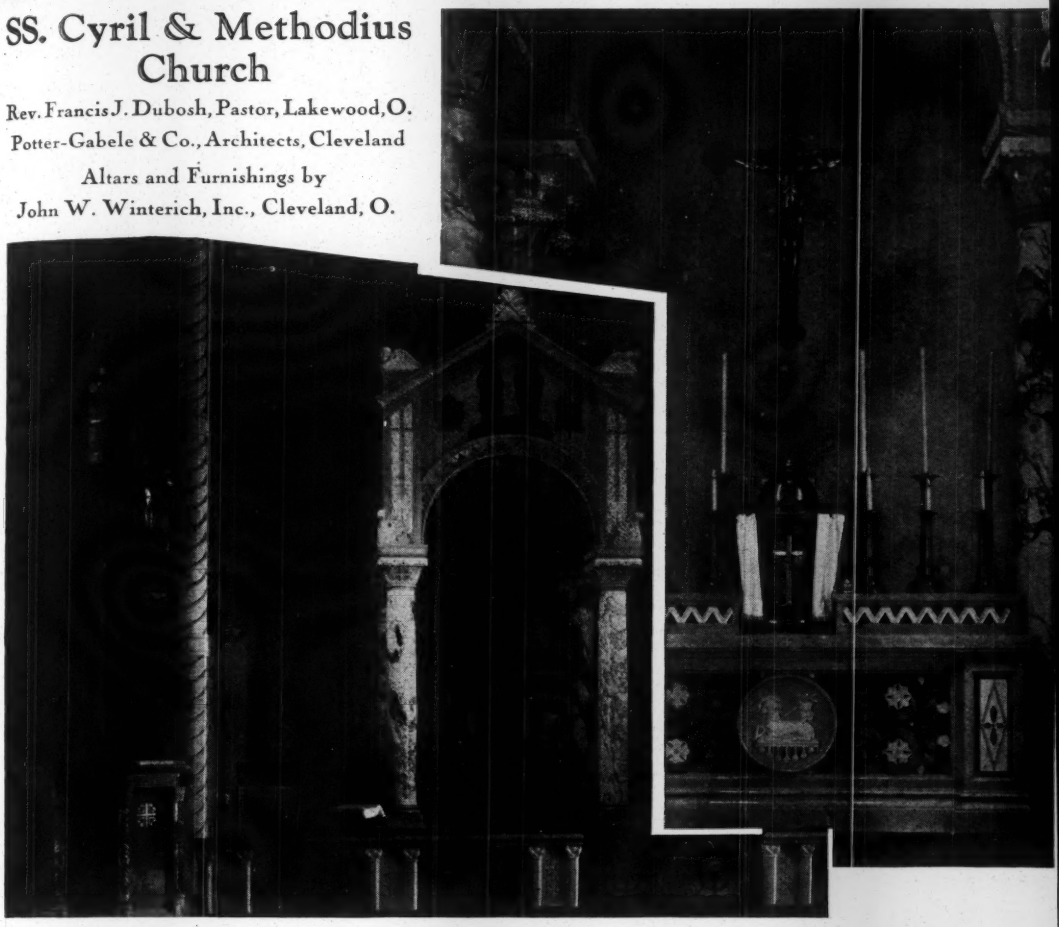

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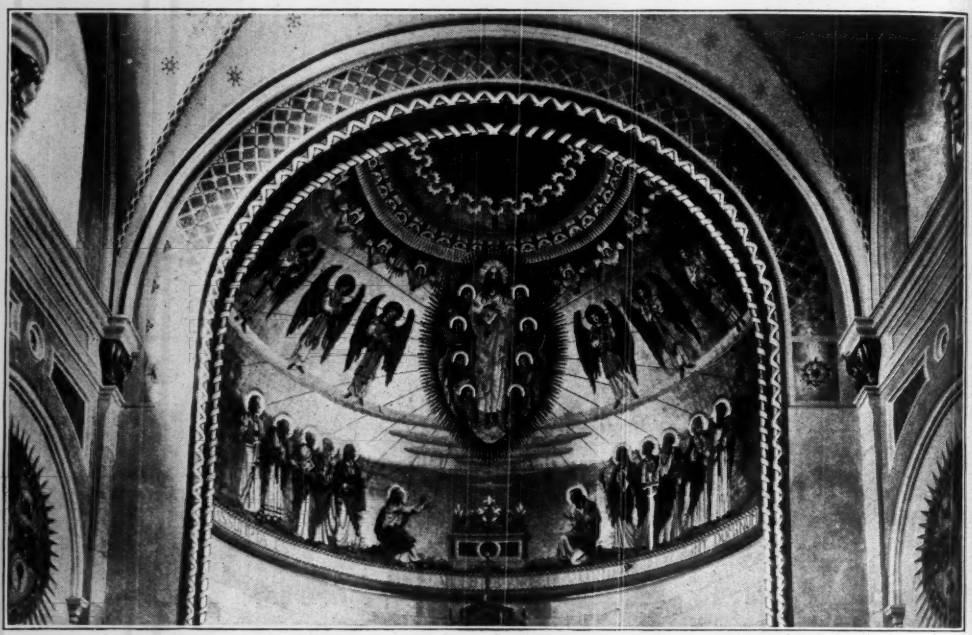

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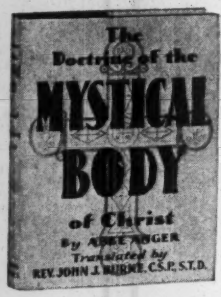

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